

THE
OFFICE

OF THE

HOLY WEEK

Roman According to the

Roman MISSAL and BREVIARY.

17

CONTAINING

79

The MORNING and EVENING SERVICE
from PALM-SUNDAY to Tuesday in
EASTER-WEEK.

In LATIN and ENGLISH.

WITH

An Explanation of the MYSTERIES repre-
sented in the OFFICE and CEREMONIES
of the HOLY WEEK.

Illustrated with CUTS, representing the Passion
of our Lord and Saviour JESUS CHRIST.

The SIXTH EDITION, Corrected.

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T H E
P R E F A C E :

C O N T A I N I N G

A short Explanation of the Chief Ceremonies
observed in the Office of the Holy Week.



THE Week before Easter has been call'd by several Names, from the various Things and Ceremonies perform'd in it. Some Authors call it Pœnosa, from the Painful Sufferings which our Lord endured for the Punishment of Sin. It is call'd by others Hebdomeda Indulgentiæ, or, The Week of Pardon, because of the Pardon or Absolution anciently granted to publick Penitents. St. John Chrysostom names it the Great Week ; and in the Roman Missal and Breviary it still retains the Name of Hebdomada Major, or, The Greater Week ; because the Church performs in it the Great Things which her Spouse has given her Power to do upon Earth. For in this Week, according to her ancient Rite, she brought him,

forth Children by Baptism, reconciled to him Sinners by Penance, consecrated to him Ministers for his Altar, and brought all the Faithful to his Table, there to be fed with the same Body that was slain for them. And we see, that she still blesses the Materials for her greatest Mysteries; as, the Water for Baptism, and the Oils for the Extreme Unction, Confirmation, Ordination, and the Consecration of Altars and Churches. It is no Wonder then that this Week is called the Holy Week, when such Holy Mysteries and Sacred Ceremonies are performed in it.

P A L M - S U N D A Y.

THE first Day of this Week is called Palm-Sunday, being appointed to honour the triumphant Entry of Jesus Christ into Jerusalem; when many of the Jews cut off Branches from the Trees, and strewed them in the Way thro' which he was to pass. It is in Memory of this Triumph, that the Palms are blessed, distributed to the Faithful, and carried by them in solemn Procession. They hold them also in their Hands, while the History of the Passion is read out of St. Matthew's Gospel; to signify by that Ceremony, that they are to partake of the Triumph of Jesus Christ, by the Virtue of his Death and Passion.

In the Benediction of the Palms are mentioned the Branches of the Palm-Tree, Olive-Tree, and other Trees, which are made use of in Countries where

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where these Trees grow; but in our Northern Countries we supply that Defect with any Sort of green Boughs, which are call'd Palms, from the original Ceremony, and representing to us our Saviour's Victory over the Prince of Death, and the Riches of his Mercies; the Palm-branches being Emblems of Victory, and the Olive-branches of Mercy.

We may also observe, that Christ enters Jerusalem on a Day that answers to the tenth Day of the Moon; when the Jews brought to their Houses, Exod. xxvii. the Lambs, that were to be killed and eaten on the Passover, in Memory of their Deliverance from the Slavery of Egypt, and of their Entrance into the Land of Promise, by their miraculous Passage over the Red Sea. Hence, in the Procession of this Day, the opening of the Door of the Church by knocking with the Foot of the Cross, signifies not only the triumphant Entry into Jerusalem, but also, that the Gates of the Celestial Jerusalem were opened for us, by Christ, the true Paschal Lamb, dying on the Cross, to redeem us from the Slavery of Sin.

The T E N E B R Æ.

IN the Evening of Wednesday, Thursday, and Friday, the Church performs a solemn Office, commonly called Tenebræ; which, in the following Translation, is ranged under the Title of Mandy-Thursdays, Good-Friday, and Holy-Saturday, being the Mattins and Lauds

assign'd to those Days. The Name of Tenebræ is given to it, from the Ceremony of extinguishing all the Candles during the Course of it, 'till at last it is finish'd in total Darknes, which is the Signification of the Word Tenebræ.

The Office which the Church commands her Ministers to recite every Day, is compos'd chiefly of three Things: Psalms and Hymns for the Praises of God; Lessons and little Chapters for the Instruction of the Faithful; Collects and Prayers for the Necessities of the Church. But on these three Days she seems to lay aside all these; for there is no solemn Invocation of God's Assistance at the Beginning of the Mattins and Lauds; no Gloria Patri at the End of the Psalms, to give Glory to the B. Trinity; no Hymns of Divine Praise are sung; no Blessing is ask'd by the Reader of the Lessons; no little Chapters are read by the Priest for the Instruction of the People; no Dominus vobiscum, to bless the Faithful; no Oremus, to desire their Concurrence; no Amen, to express their Consent. By all these Omissions the Church declares her Concern, Trouble, and Confusion for her expiring Lord; and the Psalms and Lessons, that make up this Office, scarce breathe any Thing else but Sighs and Lamentations for the Sufferings, Death and Burial of her Redeemer.

The six Candles on the Altar, and the fifteen Candles placed on the Epistle Side, all burning at the Beginning of the Office, signify the Light of

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of Faith preach'd by the Prophets and Jesus Christ; of which Faith the Fundamental Article is the Mystery of the B. Trinity, represented by the Triangular Candlestick. At the Repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the Candles in the Triangular Candlestick are extinguish'd; and at the six last Verses of the Benedictus, those on the Altar are put out, to teach us, that the Jews were totally deprived of the Light of Faith, when they put our Saviour to Death. But the fifteenth Candle, that represents the Light of the World, Jesus Christ, is only hidden for a Time under the Altar, and afterwards brought out again, still burning; to signify that, tho' Christ, according to his Humanity, died, and was laid in the Sepulchre, yet he was always alive according to his Divinity, by which he raised his Body again to Life. The Darkeness of the Church, while the Miserere and Prayer are said, naturally puts us in mind of the Darkeness that cover'd the whole Earth at his Death; and the Noise made at the End of the Prayer represents the Confusion of Nature for the Loss of its Author, when the Earth trembled, the Rocks rent, the Graves opened, and the Veil of the Temple was torn from the Top to the Bottom.

M A N D A Y - T H U R S D A Y.

TH E Roman Missal and Breviary call this Day *Feria quinta in Cœna Domini; that is, The Thursday of the Lord's Supper; be-*

ing the Day when our Lord, at his last Supper, instituted the Sacrament of the Eucharist. It is call'd by the French Jeudy Absolut, or, Absolution-Thursdai; because the Sentence of Absolution was then pronounced over the Publick Penitents. And we name it Mandy-Thursdai, from the Ceremony of washing the Feet, called by the Rubrick Mandatum; which is the first Antiphon sung during that Ceremony.

The Mass of this Day, contrary to the Office, is of the Holy Eucharist, and therefore a Subject of Joy and Thanksgiving, expressed by the Ringing of Bells, and the White Colour of the Vestments and Ornaments of the Altar. For tho' the Church be wholly taken up this Week with the Passion of Christ, and for that Reason ordained the Feast of Corpus Christi, in Thanksgiving for the Institution of that Sacrament; yet she could not refrain from some Expressions of her Joy and Gratitude, on the very Day when our Lord was pleased to ordain so great a Wonder of his Love. But after the Gloria in Excelsis the Bells are silent during the Remainder of this Day, all Good Friday, and Holy Saturday, until the same Angelical Hymn is repeated; to honour the wonderful Silence of our Saviour during his Passion; and to express by that Silence the Astonishment and Mourning of the Church for the Death of her Spouse.

The Rubrick prescribes the Consecration of two Hosts; one for the Sacrifice of this Day, the other to be carried in solemn Procession to a Place

Place adorned with Lights and Tapestry, where it is kept with great Splendor for the Office of the next Day. The Reason of this solemn Worship of God in the H. Sacrament is, to give the People an Opportunity of returning Thanks to God for the Institution of this inestimable Blessing, on the very Day itself; which we see them do by their frequent Visits to the Places where it is reserved. And the Reason of removing the B. Sacrament to another Place is, to continue the Devotion of the Passion at the Chief Altar of the Church, where it was begun the Evening before, at the Tenebræ, and is continued these three Days, without any Pomp or Magnificence. The Custom of visiting the B. Sacrament on this Day is commonly call'd Visiting Sepulchres, but very improperly, and contrary to the Intention of the Church, which, in her Rubrick, ordains the Honour given to it to be expressed by Lights and the richest Ornaments; Things very unbecoming a Sepulchre. Besides, it seems odd to pay our Devotions to Jesus Christ in his Grave, before the Church commemorates his Crucifixion. For this Reason, Representations of that Kind, made under the Altar where the Holy Eucharist is kept, must be esteemed a Devotion of private Persons, or particular Countries, contrary to the original Design of the Church of Rome.

After the Vespers, the Priest, with his Ministers, uncloaths the Altars of the Church, by taking away the Linnen Cloths that cover them, with all their other Ornaments, and leaving

them bare and naked. The Antiphon Diviserunt and the Psalm Deus, Deus meus, said by the Priest, and sung by the Choir during the Ceremony, sufficiently shew, that it represents the stripping our Saviour of his Garments, which the Soldiers cast Lots for, and divided among themselves. And the Nakedness of the Altars signifies, that Christ in his Passion lost all his Beauty and Majesty, and was in a Manner deprived of the Glory of his Divine Nature.

On this Day the Clergy meet to perform the Ceremony of washing the Feet, call'd in the Rubric Mandatum, or, The Commandment; because it is commanded by the Example and Words of Jesus Christ, in the Gospel sung before the Priest begins to wash the Feet. Hence in each Church the Superior washes the Feet of his Inferiors; many Rich do the same to the Poor; and Kings disdain not to stoop to the Feet of their Subjects. And it teaches us to imitate the Humility of our Saviour, and to cleanse our Souls from the Stains of the smallest Sins, figured to us by the Dirt that sticks to our Feet.

G O O D - F R I D A Y.

THE Church commemorates every Day the Bloody Sacrifice of Jesus Christ, on the Cross, by a true and real unbloody Sacrifice; in which he offers to God the same Body and Blood that were given and shed for the Sins of the World. But on this Day she offers no Sacrifice, nor is there any Consecration of the Holy Eucharist;

Eucharist; the Priest receiving the Sacred Host, he had consecrated the Day before. So that, in the Office that is perform'd, instead of the Mass, she contents herself with a bare Representation of the Passion, and makes it her chief Business to expose to the faithful Jesus Christ crucified for them. For this End she reads such Lessons and Tracts as contain Predictions of his coming for their Redemption, and Types of his Immolation on the Cross; and then she reads the History of the Passion, as related by St. John, to shew how the Law and the Prophets were verified by the Gospel.

The faithful by these Lessons are instructed in the Mystery of this Day, and therefore beg with the Priest the Fruit and Application of his Passion, by praying for all Sorts of Persons, even Schismatics, Hereticks, Jews, and Pagans. None are excluded from the Suffrages of the Church on a Day when Jesus Christ pray'd for his Persecutors, and offered his Blood to his Father, for the Salvation of those that shed it.

Next, both Priest and People adore Jesus Christ crucified, expressing their Adoration by kneeling thrice before they kiss the Cross. This Ceremony is a great Stumbling-block to Protestants, who think us guilty of Idolatry by it, especially when the Rubrick calls it the Adoration of the Cross, and the Choir at the same Time sing, We adore thy Cross, O Lord, &c. But we presume they will give us Leave to know the Meaning of our own Words and Actions,

Actions, and believe us, when we tell them, that our Genuflexion, and Kissing of the Cross, are no more than outward Expressions of the Worship which we pay in our Hearts to Jesus Christ crucified; and that the Words Adoration and Adore, as applied to the Cross, signify only that Respect and Veneration that is due to Things relating to God and his Service.

After this Ceremony, the Priest brings back to the Altar the Body of our Lord, with the same Solemnity as it was carried from thence on Thursday, and finishes the Office by receiving the Sacred Victim that was slain this Day for the Redemption of Mankind.

H O L Y - S A T U R D A Y .

TH E Tenebræ, or Mattins, with the other Canonical Hours for this Day, are consecrated to the Memory of our Lord in his Sepulchre; but after that, he is represented to the Faithful as coming out of his Grave, and triumphing over Death by his Resurrection. The Word Night, used in the Benediction of the Paschal Candle, in the Collect of the Mass, in the Preface and Communicantes, shews, that the Office and Mass, now said in the Middle of the Day, was formerly said in the Night, to honour the Time of our Saviour's Resurrection, that happened in this Night. And we may suppose the present Anticipation of this Office to be an Indulgence to the Faithful rendered incapable

pable of watching at Midnight by the long penitential Fast of Lent.

This then being the Design of the Church, the Altars deprived of their Ornaments on Mandy-Thurſday, are again cloathed with them, and a new Fire is bleſſed to illuminate them. The Office begins with lighting a Triple Candle, which is declared to be the Light of Chriſt, and ſignifies, that the Faith of the Bleſſed Trinity proceeds from the Light communicated to us by Chriſt riſen from the Dead. The Paſchal Candle, bleſſed in the next Place by the Deacon, is a Figure of the Body of Jeſus Chriſt, and not being lighted at firſt, represents him dead, as the five bleſſed Grains of Incenſe fixed in it denote the aromatick Spices that embalmed him in the Sepulchre. When the Deacon lights it, it is a Representation of his riſing again to a new Life; and the lighting of the Lamps, and other Candles afterwards, teach the Faithful, that the Reſurrection of the Head will be followed by that of the Members.

After this Ceremony, in which is plainly figured the Reſurrection of our Saviour, the Church diſpoſes the Catechumens for a worthy receiving of Baptiſm; for which Purpoſe ſhe reads twelve Leſſons out of the Old Teſtament, called Prophecies, and after each ſays a ſolemn Prayer; by both which ſhe not only inſtructs them in the Effects and Fruit of that Sacrament, but begs for them, of Almighty God, all the Advantages of it. The Reason why the
Church

Church from the Beginning appointed this Time for the solemn Administration of Baptism, was on Account of its being so lively a Representation of the Resurrection, which she now solemnizes. As Christ was laid in the Sepulchre truly dead, and came out again truly alive ; so the Sinner is buried in the Baptismal Water, as in a mystical Grave, and is taken out again animated with the new Life of Grace. For we are buried with him by Baptism unto Death ; that as Christ arose from the Dead by the Glory of the Father, so we also may walk in Newness of Life. Rom. vi. 4.

Before the Administration of the Sacrament, the Baptismal Font is bless'd with Ceremonies that are full of Mysteries. 1. The Priest divides the Water in Form of a Cross, to teach us that it confers Grace and Sanctity by the Merits of Christ crucified. 2. He touches the Water with his Hand, praying that it may be free from all Impressions of evil Spirits. 3. He signs it thrice with the Sign of the Cross, to bless it in the Name of the Holy Trinity. 4. He parts it with his Hand, and casts out some of it towards the four Parts of the World, to instruct us, that the Grace of Baptism, like the Rivers of Paradise, flows all over the Earth. 5. He blows thrice upon it in Form of a Cross, desiring God to bless it with the Infusion of his Holy Spirit, that it may receive the Virtue of sanctifying the Soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend

descend upon it, as he did at the Baptism of Christ in the Waters of the Jordan. 7. He mixes Holy Oil and Chrism with it, to signify that Baptism consecrates us to God, and gives spiritual Strength to wrestle with, and overcome all the Enemies of our Soul.

After the Benediction of the Font, the Sacrament of Baptism is solemnly administered to such as are prepared for it; and then the Litanies and Mass are sung, to obtain of God, by the Intercession of the Saints, that the new baptized may persevere in the Grace they have received. In the Mass Incense is used at the Gospel, to represent the Perfumes carried by the Women to our Saviour's Monument: But no Lights are carried, as at other Times, because they and the Apostles did not yet believe his Resurrection; for which Reason the Creed is not said. The Offertory, the Kiss of Peace, and the Antiphon, call'd the Communion, are omitted, because the Faithful did not receive the Blessed Eucharist at this Mass, but expected till Easter-Day, when all, both the new baptized and others, performed that Duty.



James Safford fecit Lond. in.



PALM-SUNDAY.

*After the Sprinkling of Holy Water, the Palms
are blessed as follows.*

The Choir sings,

Hosanna filio Da-
vid: benedictus
qui venit in no-
mine Domini. O Rex
Israel: Hosanna in ex-
cellis.

Hosanna to the Son
of David: blessed
is he that comes in
the Name of the Lord.
O King of Israel: Ho-
sanna in the Highest.

Then the Priest says.

Dominus vobiscum.
R. Et cum spiritu tuo.

The Lord be with you.
R. And with thy Spirit.

Oremus.

Let us pray.

DEus, quem dili-
gere & amare ius-
titia est; ineffabilis
gratiæ tuæ in nobis
dona multiplica: &
quia fecisti nos in mor-
te Filii tui sperare quæ
credimus; fac nos eo-
dem resurgente perve-
nire quod tendimus. Qui
tecum vivit & regnat.

O God, whom to e-
steem and love is
Justice; increase in us the
Gifts of thy unspeakable
Grace: and as in the
Death of thy Son thou
madest us hope for what
we believe; so by his Re-
surrection make us come
to the Place we are going
to. Who lives and reigns.

After this the Subdeacon sings the following Lesson.

The

The Lesson out of the
Book of *Exodus*, *Cap. 15.*

Lectio Libri Exodi,
Cap. 15.

IN those Days the Children of *Israel* came to *Elim*, where were twelve Fountains of Water and seventy Palm-trees; and they encamped near the Waters. And they went from *Elim*, and all the Multitude of the Children of *Israel* came into the Desert of *Sin*, which is between *Elim* and *Sinai*, on the fifteenth Day of the second Month, after they came out of the Land of *Egypt*. And all the Congregation of the Children of *Israel* murmured against *Moses* and *Aaron* in the Wilderness. And the Children of *Israel* said to them, Would to God we had died by the Hand of the Lord in the Land of *Egypt*, when we sat by the Pots of Flesh, and eat Bread so as to be filled: why did ye bring us into this Desert, to kill the whole Multitude with Hunger? And the Lord said to *Moses*, Behold, I

IN diebus illis, venerunt filii *Israel* in *Elim*, ubi erant duodecim fontis aquarum, & septuaginta palma; & castrametati sunt juxta aquas. Profectique sunt de *Elim*, & venit omnis multitudo filiorum *Israel* in desertum *Sin*, quod est inter *Elim* & *Sinai*, quinto decimo die mensis secundi, postquam egressi sunt de terra *Egypti*. Et murmuravit omnis congregatio filiorum *Israel* contra *Moysem* & *Aaron* in solitudine. Dixeruntque filii *Israel* ad eos, Utinam mortui essemus per manum Domini in terra *Egypti*, quando sedebamus super ollas carnum, & comedebamus panem in saturitate: Cur eduxistis nos in desertum istud, ut occideretis omnem multitudinem famem? Dixit autem Dominus ad *Moysem*, Ecce, ego pluam vobis panes



panes de cœlo : egrediat^r populus, & colligat quæ sufficiunt per singulos, dies ut tentem eum utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant : & sit duplum quam colligere solebant per singulos dies. Dixeruntque *Moses & Aaron* ad omnes filios *Israel* : Vespere scietis quòd Dominus eduxerit vos de terra *Ægypti* : & mane videbitis gloriam Domini.

R. Collegerunt Pontifices & Pharisei concilium, & dixerunt, Quid facimus ? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum : * Et venient *Romani*, & tollent nostrum locum & gentem. V. Unus autem ex illis, *Caiphas* nomine, cum esset Pontifex anni illius, prophetavit, dicens : Expedit vobis ut unus moriatur homo pro po-

will rain Bread from Heaven for you : let the People go out and gather what is sufficient for each Day, that I may try whether they will walk in my Law, or not. And the sixth Day let them prepare to carry in : and let it be the Double of what they used to gather for each Day. *Moses* and *Aaron* said to all the Children of *Israel* : In the evening ye shall know that the Lord hath brought you out of the Land of *Egypt* : and in the morning ye shall see the Glory of the Lord.

R. The Chief Priests and the *Pharisees* assembled a Counsel, and said, What are we doing ? for this Man doth many Miracles. If we let him go so, all will believe in him : * And the *Romans* will come, and destroy our Place and Nation. V. And one of them, called *Caiphas*, being the High-Priest of that Year, prophesied, saying : It is expedient for you, that one Man die for the People, and

and not the whole Nation perish. From that Day therefore they designed to kill him, saying. * And the Romans, &c.

Another R. On Mount Olivet he prayed to his Father: Father, if it may be, let this Cup pass from me. * The Spirit indeed is willing, but the Flesh is weak: thy Will he done. *V.* Watch and Pray, that ye enter not into Temptation. * The Spirit, &c.

pulo, & non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes. * Et venient, &c.

Aliud R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat à me calix iste. * Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. *V.* Vigilate, & orate, ut non intretis in tentationem. * Spiritus quidem, &c.

Then the Deacon sings the following Gospel, with the usual Ceremonies before and after.

A continuation of the holy Gospel according to St. Matthew, Chap. 21.

AT that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage at Mount Olivet: then he sent two of his Disciples, saying to them: Go into the Village that is over-against you, and ye will presently find an Ass tied, and a Colt with her: untie and bring them to me: and if any Man shall say any

Sequentia sancti Evangelii secundum Matthæum, Cap. 21.

IN illo tempore: cum appropinquasset Jesus Ierosolymis, & venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, & statim invenietis asinam alligatam, & pullum cum ea: solvite, & adducite mihi: & si quis vobis aliquid dixerit,

dixerit, dicite, quia Dominus his opus habet : & confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per Prophetam, dicentem : *Dicite filiæ Sion : Ecce Rex tuus venit tibi mansuetus sedens super asinam, & pullum, filium subjugalis.* Euntes autem discipuli fecerunt sicut præcepit illis *Iesus*. Et adduxerunt asinam & pullum : & imposuerunt super eos vestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via : alij autem cædebant ramos de arboribus, & sternebant in via : turbæ autem quæ præcedebant & quæ sequebantur, clamabant, dicentes : *Hosanna filio David : benedictus qui venit in nomine Domini.*

After this, the Palms are blessed. The Priest standing at the Corner of the Epistle, says,

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy Spirit.
	Let

thing to you, say that the Lord hath need of them, and forthwith he will let them go. And all this was done to fulfil what was spoken by the Prophet, saying : *Tell the Daughter of Sion : Behold thy King comes to thee meek, sitting on an Ass, and a Colt, the Foal of one used to the Yoke.* And the Disciples went and did as *Iesus* commanded them. And they brought the Ass and the Colt, and laid their Garments on them, and made him sit thereon. And a very great Multitude spread their Garments in the Way : and others cut down Boughs from the Trees, and strewed them in the Way : and the Multitude, that went before and that followed, cried out, saying *Hosanna* to the Son of *David* : Blessed is he that comes in the Name of the Lord.

Let us pray.

INcrease, O God, the Faith of them that hope in thee, and mercifully hear the Prayers of thy Supplicants: let thy manifold Mercy come upon us, and let these Branches of Palm-trees or Olive-trees be ✝ blessed: and as in a Figure of the Church thou didst multiply *Noe* going out of the Ark, and *Moses* going out of *Egypt* with the Children of *Israel*, so let us carrying Palms and Boughs of Olive-trees go and meet Christ with good Works, and enter by him into eternal Joy: Who with thee and the Holy Ghost lives and reigns one God World without End.

R. Amen.

V. The Lord be with you. R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them so to the Lord.

V. Let us give Thanks to the Lord our God. R. It is fitting and just.

Oremus.

AUGE fidem in te seerantium, Deus, & supplicium preces clementer exaudi: veniat super nos multiplex misericordia tua: bene ✝ dicanter & hi palmites palmarum seu olivarum: & sicut in figura Ecclesiæ multiplicasti *Noe* egredientem de arca, & *Moysem* exeuntem de *Egypto* cum filiis *Israel*, ita nos portantes palmas & ramos olivarum, bonis actibus occurramus obviam Christo; & per ipsum in gaudium introeamus æternum: qui tecum vivit & regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum. R. Et cum Spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro. R. Dignum & justum est.

V E R E

VERE dignum & justum est, æquum & salutare, nos tibi semper & ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus : qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem & Deum cognoscunt. Et omnis factura tua te collaudat ; & benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen coram regibus & potestatibus hujus sæculi, libera voce confitentur. Cui assistunt Angeli & Archangeli, Throni & Dominationes, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes :

IT is truly fitting and just, right and saving, always and every where to give thee thanks, O holy Lord, Almighty Father, eternal God : who art glorious in the Assembly of thy Saints. For thy Creatures serve thee, because they acknowledge thee for their only Creator and God. All that thou hast made praises thee, and thy Saints bless thee : because they confess with Freedom, before the King and Powers of this World, the great Name of thy only begotten Son. The Angels and Archangels, the Thrones and Dominions stand before thee, and with all the Troops of the heavenly Army sing the Hymn of thy Glory, saying without End :

The Choir sings.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli & terra gloria tua, *Hosanna* in excelsis : Benedictus qui venit in

Holy, Holy, Holy, is the Lord God of Hosts. The Heavens and the Earth are full of thy Glory, *Ho'anna* in the Highest. Blessed is he that

that comes in the Name *nomine Domini, Hosanna in excelsis.*
of the Lord, *Hosanna in excelsis.*
the Highest.

Then the Priest says.

The Lord be with you.

Dominus vobiscum.

R. And with thy Spirit.

R. Et cum Spiritu tuo.

Let us pray.

Oremus.

WE beseech thee, O Holy Lord, Almighty Father, eternal God; that thou wouldest be pleased to bless ✕ and sanctify ✕ this Creature of the Olive-tree, which thou madest to shoot out of the Substance of the Wood, and which the Dove returning to the Ark brought in its Bill; that whoever receive it may find Protection of Soul and Body; and that it may prove, O Lord, the Remedy of our Salvation, and a sacred Sign of thy Grace. Thro' our Lord, &c.

R. Amen.

Let us pray.

Oremus.

O God, who gatherest what is dispersed, and preserveest what is gathered; who didst bless the

PETIMUS, Domine sancte, Pater omnipotens, æterne Deus; ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, bene ✕ dicere & sancti ✕ ficare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ & corporis: sitaque, Domine, nostræ salutis remedium, & tuæ gratiæ sacramentum. Per Dominum, &c.

R. Amen.

DEUS, qui dispersa congregas, & congregata conservas; qui populis obviam *Jesu* ramos

mos portantibus benedixisti : bene ✠ dic etiam hos ramos palmæ & olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt : ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur : & omni adversitate effugata, dextera tua protegat quos redemit *Jesus Christus* Filius tuus Dominus noster. Qui tecum vivit & regnat, &c.

Oremus.

DEus, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis ostendere voluisti ; da, quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba sub-

People, that carried Boughs to meet *Jesus* : Bless ✠ also these Branches of the Palm-tree and Olive-tree, which thy servants take with Faith for the Honour of thy Name : That into whatever Place they shall be brought, the Inhabitants of that Place may obtain thy Benediction ; and thy Right hand preserve from all Adversity, and protect those that have been redeemed by our Lord *Jesus Christ* thy Son. Who lives and reigns, &c.

Let us pray.

O God, who by the wonderful Order of thy Providence wouldst shew us the Manner of our Salvation ; grant, we beseech thee, that the devout Hearts of thy Faithful may savingly understand the mystical Meaning of that Ceremony when the Multitude, by Direction from Heaven, going this Day to meet our Redeemer, strewed under his Feet Palms and

B

Olive-

Olive-branches : The Palms represent his Triumph over the Prince of Death ; and the Olive-branches proclaim in some manner the Coming of a spiritual Unction. For that pious Multitude then knew, by them was signified ; that our Redeemer compassionating the Misery of Mankind, was to fight for the Life of the whole World with the Prince of Death, and to triumph over him by his own Death. And therefore in that Action they made use of such Things, as might declare both the Triumph of this Victory, and the Riches of his Mercy. We also with a firm Faith, retaining both the Ceremony and its Signification, humbly beseech thee, O holy Lord, Almighty Father, eternal God, through the same Lord *Jesus Christ* : that we, whom thou hast made his Members, gaining by him and in him a Victory over the Empire of Death, may deserve to be Partakers of his glo-

stravit. Palmarum igitur rami de mortis principe triumphos expectant : surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari ; quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo & triumphos victoriæ & misericordiæ pinguedinem declararent. Quod nos quoque plena fide, & factum & significatum retinentes, te, Domine sancte, Pater omnipotens, æternæ Deus, per eundem Dominum nostrum *Jesum Christum* suppliciter exoramus : ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis

onis participes esse mereamur. Qui tecum vivit & regnat, &c.

Oremus.

DEus, qui per olive ramum pacem terris columbam nuntiare jussisti: præsta, quæsumus, ut hos olive, cæterarumque arborum ramos, cœlesti bene $\dagger$ dictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per *Christum* Dominum nostrum. R. Amen.

Oremus.

BEne $\dagger$ dic, quæsumus, Domine, hos palmarum seu olivarum ramos; & præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, & opus misericordiæ summo opere diligendo. Per Dominum nostrum, &c.

rious Resurrection. Who lives and reigns with thee, &c.

Let us pray.

O God, who by an Olive - branch didst command the Dove to proclaim Peace to the World: grant us, we beseech thee, the Grace to sanctify by thy heavenly Bene $\dagger$ diction these Branches of the Olive and other Trees; that they may be serviceable to all thy People for their Salvation. Thro' *Christ* our Lord. R. Amen.

Let us pray.

Bless, $\dagger$ O Lord, we beseech thee, these Branches of the Palm-tree, or Olive-tree; and grant, that what thy People this Day acts corporally for thy Honour, they may perform the same spiritually with the greatest Devotion, by gaining a Victory over their Enemy, and ardently loving Works of Mercy. Thro' our Lord, &c.

B 2

Here

Here the Priest sprinkles the Palms thrice with Holy Water, and fumes them thrice with Incense. Then he says :

The Lord be with you.
R. And with thy Spirit.

Dominus vobiscum.
R. Et cum spiritu tuo:

Let us pray.

Oremus.

O God, who for our Salvation didst send into this World thy Son *Jesus Christ* our Lord that he might humble himself to us, and call us back to thee: For whom also, as he was coming to *Jerusalem* to fulfil the Scriptures, a Multitude of faithful People, with a zealous Devotion, spread their Garments together with Palm-branches in the Way: Grant we beseech thee, that we may prepare him the Way of Faith, out of which, the Stone of Offence and Rock of Scandal being removed, our Actions may flourish with Branches of Justice, so that we may be able to follow his Steps. Who lives and reigns, &c.

DEus, qui filium tuum *Jesum Christum* Dominum nostrum pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, & nos revocaret ad te: cui etiam, dum *Jerusalem* veniret, ut adimpleret Scripturas, credentium populorum turba fidelissima devotione vestimenta sua cum ramis palmarum in via sternebant: præsta, quæsumus, ut illi fidei viam præparemus, de qua, remoto lapide offensionis & petra scandali, frondeant apud te opera nostra justitiæ, ramis; ut ejus vestigia sequi mereamur. Qui tecum vivit & regnat, &c.

The Palms being blessed, they are distributed by the Priest, first to the Clergy, and then to the Laity, all kneeling and kissing the Palm and the Priest's Hand.

Hand. During the Distribution are sung the following Antiphons, which if not sufficient, are repeated till the Distribution is finished.

Ant. Pueri Hebræorum portantes ramos olivarum obviaverunt Domino, clamantes & dicentes : *Hosanna* in excelsis.

Ant. Pueri Hebræorum vestimenta prosternebant in via, & clamabant, dicentes : *Hosanna* filio *David* : benedictus qui venit in nomine Domini.

Ant. The Hebrew Children carrying Olive-branches met our Lord, crying out and saying : *Hosanna* in the Highest.

Ant. The Hebrew Children spread their Garments in the Way, and cried out, saying : *Hosanna* to the Son of *David* : Blessed is he that comes in the Name of the Lord.

Then the Priest says.

Dominus vobiscum.

R. Et cum spiritu tuo.

The Lord be with you.

R. And with thy Spirit.

Oremus.

Let us pray.

OMnipotens sempiterne Deus, qui Dominum nostrum *Jesus Christum* super pulum asinæ sedere fecisti, & turbas populorum vestimenta, vel ramos arborum in via sternere, & *Hosanna* decantare in laudem ipsius docuisti : da, quæsumus, ut illorum innocentiam imitari pos-

ALmighty and Everlasting God, who wouldst have our Lord *Jesus Christ* ride on the Colt of an Ass, and didst inspire the Crowds of People to spread their Garments or Branches of the Trees in the Way, and to sing *Hosanna* in his Praise : grant, we beseech thee, that we may imitate their Innocence, and de-

serve to partake of their
Merit. Thro' the same
Christ our Lord. R.
Amen.

simus, & eorum meri-
tum consequi merea-
mur. Per eundem *Christi-*
tum Dominum nostrum.
R. Amen.

*Next follows the Procession. First the Priests puts In-
cense in the Censer, and the Deacon turning to the
People says,*

Let us go in Peace.
R. In the Name of *Christ*.
Amen.

Procedamus in pace.
R. In nomine *Christi*.
Amen.

*The Thurifer goes first with the Censer smoaking ;
then the Subdeacon with the Cross between two Aco-
lyts with their Candles burning ; next the Clergy
in Order, and last of all the Priest with the Dea-
con on his Left hand, all with Palms in their
Hands. During the Procession the following An-
tiphons are sung :*

Ant. When our Lord
drew nigh to *Jerusalem*,
he sent two of his Dis-
ciples, saying: Go to the
Village that is over-a-
gainst you, and you will
find an Ass's Colt tied,
which no man ever rode :
untie him and bring him
to me. If any man shall
question you, say : Our
Lord hath need of him.
They untying him
brought him to *Jesus*,
and put their Garments
on him, and he sat upon

Ant. Cum appropin-
quaret Dominus *Jero-*
solymam misit duos ex
Discipulis suis, dicens :
Ite in castellum quod
contra vos est, & in-
venietis pullum asinae
alligatum, super quem
nullus hominum sedit :
solve, & adducite
mihi. Si quis vos in-
terrogaverit, dicite :
Opus Domino est. Sol-
ventes adduxerunt ad
Jesu : & imposuerunt
illi vestimenta sua, &
sedit

sedit super eum : alii expandebant vestimenta sua in via ; alii ramos de arboribus sternebant : & qui sequebantur, clamabant : *Hosanna*, benedictus qui venit in nomine Domini : benedictum regnum patris nostri *David* : *Hosanna* in excelsis : miserere nobis, fili *David*.

Ant. Cum audisset populus, quia *Iesus* venit *Ierosolymam*, acceperunt ramos palmarum, & exierunt ei obviam, & clamabant pueri dicentes : Hic est, qui venturus est in salutem populi. Hic est salus nostra, & redemptio *Israel*. Quantus est iste, cui Throni & Dominationes occurrunt ? Noli timere, filia *Sion* : ecce Rex tuus venit tibi, sedens super pullum asinæ ; sicut scriptum est : Salve Rex fabricator mundi, qui venisti redimere nos.

Ant. Ante sex dies solemnis *Paschæ*, quan-

him : some spread their Garments in the Way : some strewed Branches cut from Trees ; and they that followed, cried out : *Hosanna*, blessed is he that comes in the Name of our Lord : blessed is the Kingdom of our Father *David* : *Hosanna* in the Highest : have mercy on us, O Son of *David*.

Ant. When the People heard that *Iesus* was coming to *Jerusalem*, they took Palm Branches, and went out to meet him ; and the Children cried out, saying : This is he that is to come for the Salvation of the People. He is our Salvation, and the Redemption of *Israel*. How great is he, whom the Thrones and Dominions go out to meet ? Fear not, O Daughter of *Sion* : behold, thy King comes to thee sitting on an Ass's Colt ; as it is written. Hail, O King the Creator of the World, who art come to redeem us.

Ant. Six Days before the Solemnity of the *Pass-*

over when our Lord was coming into the City of *Jerusalem*, the Children met him, and carried Palm Branches in their Hands; and they cried with a loud Voice, saying: *Hosanna* in the Highest: Blessed art thou who art come in the Multitude of thy Mercy, *Hosanna* in the Highest.

Ant. The Multitude go out to meet our Redeemer with Flowers and Palms; and pay the Homage due to a triumphant Conqueror: Nations proclaim the Son of God: And their Voices rend the Skies in the Praise of *Christ*: *Hosanna* in the Highest.

Ant. Let us join in Faith with the Angels and Children, singing to the Conqueror of Death: *Hosanna* in the Highest.

Ant. A great Multitude that was met together at the Festival cried out to the Lord: Blessed is he that comes in the Name of our Lord: *Hosanna* in the Highest.

do venit Dominus in civitatem *Jerusalem*, occurrerunt ei pueri; & in manibus portabant ramos palmarum; & clamabant voce magna, dicentes: *Hosanna* in excelsis: benedictus qui venisti in multitudine misericordiæ tuæ, *Hosanna* in excelsis.

Ant. Occurrunt turbæ cum floribus & palmis Redemptori obviam; & victori triumphanti digna dant obsequia: Filium Dei ore gentes prædicant: & in laudem *Christi* voces tonant per nubila: *Hosanna* in excelsis.

Ant. Cum Angelis & pueris fideles inveniamur, triumphatori mortis clamantes: *Hosanna* in excelsis.

Ant. Turba multæ convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini: *Hosanna* in excelsis.

At the Return of the Proceſſion, two or four Singers go into the Church, and ſhutting the Door, ſtand with their Faces towards the Proceſſion, ſinging the two firſt Verſes, Gloria, laus; which are repeated by the Prieſt and the others without the Church. Then they that are within ſing the ether following Verſes, and they that are without, at every two Verſes answer, Gloria, laus.

GLoria, laus & honor, tibi ſit Rex
Chriſte Redemptor:

Cui puerile decus prompſit *Hofanna* pium.
R. Gloria, &c.

Iſrael es tu Rex, *Davidus* & inclyta Proles:

Nomine qui in Domini Rex benedicte venis. *R. Gloria, &c.*

Cœtus in excelsis te laudat cœlicus omnis:

Et mortalis homo, & cuncta creata ſimul.
R. Gloria, &c.

Plebs *Hebræa* tibi cum plamis obvia venit:

Cum prece, voto, hymnis adſumus ecce tibi. *R. Gloria, &c.*

Hi tibi paſſuro ſolvebant munia laudis:

Nos tibi, regnanti, parigimus ecce melles. *R. Gloria, &c.*

TO thee, O *Chriſt*, be Glory, Praises loud:

To thee *Hofanna*, cried the *Jewiſh* Crowd. *R. To thee, &c.*

We *Iſrael's* Monarch, *David's* Son proclaim:

Thou com'ſt, bleſt King, in God's moſt holy Name *R. To thee, &c.*

Angels and Men in one harmonious Choir,

To ſing thy everlaſting Praise conſpire. *R. To thee, &c.*

Thee *Iſrael's* Children met with conqu'ring *Pſalms*:

To thee our Vows we pay in loudeſt *Pſalms*.
R. To thee, &c.

For thee on Earth, with Boughs they ſtrew'd the Ways:

To thee in Heaven we ſing melodious Praise.
R. To thee, &c.

Accept this Tribute,	Hi placuere tibi, pla-
which to thee we bring,	ceat devotio nostra,
As thou didst theirs, O	Rex bone, Rex cle-
good and gracious	mens, cui bona cun-
King. Amen. R. To	cta placent. Amen.
thee, &c.	R. Gloria, &c.

After this the Subdeacon knocks at the Door with the Foot of the Cross: which being opened, the Procession goes into the Church singing:

R. As our Lord entered the holy City, the Hebrew Children declaring the Resurrection of Life, * with Palm-branches, cried out, *Hosanna* in the Highest. *V.* When the People heard, that *Jesus* was come to *Jerusalem*, they went out to meet him, and * with Palm-branches, &c.

R. *Ingrediente Domino in sanctum civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, * cum ramis palmarum Hosanna clamabant in excelsis. V. Cum audisset populus quod Jesus veniret Ierosolymum, exierunt obviam ei * cum ramis, &c.*

Then the Mass is celebrated, and all hold the Palms in their Hands during the Passion and the Gospel.

THE

MASS for PALM-SUNDAY.

The Priest at the Foot of the Altar makes the Sign of the Cross, saying,

IN nomine Patris, & Filii, & Spiritus Sancti. Amen.

Introibo ad Altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum & terram.

V. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, & dimissis peccatis tuis perducatur te ad vitam æternam.

V. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ, semper Virgini, beato Michaeli Archan-

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will go to the Altar of God.

R. To God, who makes my Youth glad.

V. Our Help is in the Name of the Lord.

R. Who made Heaven and Earth.

V. I confess to Almighty God, &c.

R. Almighty God be merciful to thee and having forgiven thee thy Sins, bring thee to Life everlasting.

V. Amen.

R. I confess to Almighty God, the blessed Mary, always a Virgin, to blessed Michael the Archangel,

angel, to blessed *John the Baptist*, to the holy Apostles *Peter* and *Paul*, to all the Saints, and to thee, Father ; that I have very much sinned in Thought, Word, and Deed, thro' my Fault, through my Fault, through my very great Fault. Therefore I beseech blessed *Mary*, always a Virgin, blessed *Michael* the Archangel, blessed *John the Baptist*, the holy Apostles *Peter* and *Paul*, all the Saints, and thee, Father, to pray for me to our Lord God.

V. Almighty God be merciful to you, and having forgiven you your Sins, bring you to Life everlasting.

R. Amen.

V. May our almighty and merciful Lord grant us the Pardon, Absolution and Remission of our Sins.

R. Amen.

V. O God, thou being turned towards us, wilt enliven us.

gelo, beato *Joanni Baptista*, sanctis Apostolis *Petro & Paulo*, omnibus Sanctis, & tibi, Pater ; quia peccavi nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam *Mariam*, semper Virginem, beatum *Michaelem* Archangelum, beatum *Joannem Baptistam*, sanctos Apostolos *Petrum & Paulum*, omnes Sanctos, & te, Pater, orare pro me ad Dominum Deum nostrum.

V. Misereatur vestri omnipotens Deus, & dimissis peccatis vestris perducatur vos ad vitam æternam.

R. Amen.

V. Indulgentiam, absolutionem & remissionem peccatorum nostrorum tribuat nobis omnipotens & misericors Dominus.

R. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum Spiritu tuo.

R. And thy People will rejoice in thee.

V. Shew us, O Lord, thy Mercy.

R. And grant us thy Salvation.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. The Lord be with you.

R. And with thy Spirit.

Oremus.

Let us pray.

The Priest says the following Prayers in a low Voice.

AUfer à nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. *Amen.*

TAKE from us our Iniquities, we beseech thee, O Lord; that we may deserve to enter into thy Sanctuary with clean Hearts. Thro' Christ our Lord. *Amen.*

ORamus te Domine, per merita Sanctorum tuorum, quorum Reliquiæ hic sunt, & omnium Sanctorum; ut indulgere digneris omnia peccata mea. *Amen.*

WE beseech thee, O Lord, by the Merit of thy Saints, whose Relicks are here, and of all the Saints, that thou wouldst vouchsafe to pardon all my Sins. *Amen.*

Then

Then he goes to the Book at the Corner of the Altar, and making the Sign of the Cross on himself, says aloud,

The Introit.

Lord, keep not thy Help far from me; look to my Defence: Deliver me from the Lion's Mouth, and my low Condition from the Horns of Unicorns. *The Psalm.* O God, my God, look on me: Why hast thou forsaken me? The Voice of my Sins keep Salvation far from me. Lord, keep not, &c. *to the Psalm.*

Domine, ne longe facias auxilium tuum à me; ad defensionem meam aspice; libera me de ore leonis, & à cornibus unicornium humilitatem meam. *Psalmus.* Deus, Deus meus, respice in me: quare me dereliquisti? Longe à salute mea verba delictorum meorum. Domine, ne longe, &c.

V. **L**ord, have Mercy on us. *R.* Lord, have Mercy on us. *V.* Lord, have Mercy on us. *R.* *Christ*, have Mercy on us. *V.* *Christ*, have Mercy on us. *R.* *Christ*, have Mercy on us. *V.* Lord, have mercy on us. *R.* Lord, have Mercy on us. *V.* Lord, have Mercy on us.

V. The Lord be with you.

R. And with thy Spirit.

V. **K**Yrie eleison. *R.* Kyrie eleison. *V.* Kyrie eleison. *R.* *Christe* eleison. *V.* *Christe* eleison. *R.* *Christe* eleison. *V.* Kyrie eleison. *R.* Kyrie eleison. *V.* Kyrie eleison.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus,

Oremus.

Let us pray.

OMnipotens sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, & crucem subire voluisti: concede propitius; ut et patientiæ ipsius habere documenta, & Resurrectionis consortia mereamur. Per eundem, &c.

Lectio Epistolæ beati
*Pauli Apostoli ad
Philippenses,*
Cap. 2.

FRatres, Hoc enim sentite in vobis, quod et in *Christo Jesu*: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus & habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Pro-

ALmighty and everlasting God, who wouldst have our Saviour become Man, and suffer on a Cross, to give Mankind an Example of Humility: Mercifully grant that we may improve by the Instructions of his Patience, and have a Part in his Resurrection. Thro' the same *Jesus Christ* our Lord, &c.

The Lesson out of the
Epistle of St. *Paul* the
Apostle to the *Philippians*, Chap 2.

BRrethren, Have this Thought in yourselves, which was also in *Christ Jesus*: who being in the Form of God, thought it not Robbery that he was equal to God: but made himself as nothing, taking the Form of a Servant, being made to the Likeness of Men, and in Shape found as a Man. He humbled himself, becoming obedient unto Death, even the Death of the Cross. For
which

which God also has exalted him, and given him a Name, which is above every Name: That at the Name of *Jesus* every Knee may bow, of those that are in Heaven, or Earth, and in Hell, and every Tongue confess, that the Lord *Jesus Christ* is in the Glory of God, the Father. *R.* Thanks be to God.

The Gradual. Thou hast held my Right-hand: and according to thy Will thou hast conducted me: and received me with Glory. *V.* How good is God to *Israel*, to those of an upright Heart! but my Feet were almost gone, my Steps were ready to slip; because I was jealous of Sinners, seeing the Peace of Sinners.

The Tract. O God my God, look on me; why hast thou forsaken me? *V.* The Voice of my Sins keep Salvation far from me. *V.* My God, I shall cry to thee in the Day, and thou wilt not hear in the Night, and it shall not be my Folly. *V.*

pter quod & Deus exaltavit illum, & donavit illi nomen, quod est super omne nomen: ut in nomine *Jesu* omne genu flectatur, cœlestium, terrestrium, & infernorum, & omnis lingua confiteatur, quia Dominus *Jesus Christus* in gloria est Dei Patris. *R.* Deo gratias.

Graduale. Tenuisti manum dexteram meam: & in voluntate tua deduxisti me: & cum gloria assumpxisti me. *V.* Quam bonus *Israel* Deus rectis corde! mei autem pæne moti sunt pedes, pæne effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Tractus. Deus Deus meus, respice in me; quare me dereliquisti? *V.* Longe à salute mea verba delictorum meorum. *V.* Deus meus, clamabo per diem, nec exaudies: in nocte, & non ad insipientiam mihi. *V.* Tu autem in sancto

sancto habitas, Laus *Israel*. *V.* In te speraverunt Patres nostri; speraverunt, & liberaſti eos. *V.* Ad te clamaverunt, & ſalva facti ſunt: in te ſperaverunt, & non ſunt confuſi. *V.* Ego autem ſum vermis, & non homo: opprobrium hominum & abjeſtio plebis. *V.* Omnes qui videbant me, aſpernabantur me: locuti ſunt labiis, & moverunt caput. *V.* Speravit in Domino, eripiat eum: ſalvum faciat eum, quoniam vult eum. *V.* Iſi vero conſideraverunt, & conſpexerunt me: diſiſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt fortem. *V.* Libera me de ore leonis: & à cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum: univerſum ſemen *Jacob* magnificate eum. *V.* Annunciabitur Domino generatio ventura: & annuntiabunt cœli juſtitiam ejus. *V.*

But thou dwelleſt in the holy Place, the Praise of *Israel*. *V.* In thee our Father have hoped: they have hoped, and thou didſt deliver them. *V.* They cried to thee, and were ſaved: they hoped in thee, and were not confounded. *V.* But I am a Worm, and no Man: the Reproach of Men, an Outcaſt of the People. *V.* All that ſaw me, ſcorned me: they talked of me, and ſhook their Heads. *V.* He hoped in the Lord, let him deliver him: let him ſave him, becauſe he loves him. *V.* And they conſidered and viewed me: they divided my garments amongſt them, and upon my Coat they caſt Lots. *V.* Deliver me from the Lion's Mouth: and my low Condition from the Horns of Unicorns. *V.* Ye that fear the Lord, praiſe him: the whole Race of *Jacob*, magnify him. *V.* The Generation to come ſhall be declared to be the Lord's: and the Heavens ſhall declare his Juſtice. *V.* To the

the People that shall be
born, which the Lord
has made.

Populo qui nascetur,
quem fecit Dominus.

The Passion of our Lord
Jesus Christ, according
to St. *Matthew*.

Passio Domini nostri
Jesu Christi, secun-
dum *Matthæum*.

AT that Time, *Jesus*
said to his Disciples :
Ye know that after two
Days will be kept the *Pass-*
over, and the Son of Man
shall be delivered up to be
crucified. Then the Chief
Priests and Ancients of
the People met together
in the Court of the High-
Priest, that was called
Caiphas : and they con-
sulted how they might by
Deceit apprehend *Jesus*,
and put him to Death.
But they said : Not on
the Festival Day, lest
perhaps there might be a
Tumult among the Peo-
ple. And when *Jesus* was
in *Bethania*, in the House
of *Simon* the Leper, there
came to him a Woman
having an Alabaſter Box
of precious Ointment, and
poured it out upon his
Head, as he was at Table.
And the Disciples seeing
it, were very angry, say-

IN illo tempore, dix-
it *Jesus* discipulis
suis : Scitis, quia post
biduum *Pascha* fiet, &
Filius hominis tradetur,
ut crucifigatur. Tunc
congregati sunt prin-
cipes sacerdotum, & se-
niores populi in atrium
principis sacerdotum,
qui dicebatur *Caiphas* :
& concilium fecerunt,
ut *Jesum* dolo tenerent,
& occiderent. Dice-
bant autem : Non in
die festo, ne forte tu-
multus fieret in populo.
Cum autem esset *Jesus*
in *Bethania* in domo
Simonis leprosi, accessit
ad eum mulier habens
alabaſtrum unguenti
pretiosi, & effudit super
caput ipsius recumben-
tis. Videntes autem dis-
cipuli, indignati sunt,
dicentes ; ut quid per-
ditio hæc ? Potuit enim
unguentum istud ve-
nundari

mundari multo, & dari pauperibus. Sciens autem *Iesus*, ait illis; Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum; me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis: Ubicumque prædicatum fuerit hoc Evangelium in toto mundo, dicetur & quod hæc fecit in memoriam ejus. Tunc abiit unus ex duodecim, qui dicitur *Judas Iscariotes*, ad principem sacerdotum, & ait illis: quid vultis mihi dare, & ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem ut eum traderet. Prima autem die *Azymorum* accesserunt discipuli ad *Iesum*, dicentes: Ubi vis paremus tibi comedere *Pascha*? At *Iesus* dixit: Ite in

ing: For what is this Waste? For this might have been sold dear, and given to the Poor. But *Iesus* knowing it, said to them: Why do ye molest this Woman? For she has performed a good Work upon me. For the Poor ye have always with you; but me ye have not always. For she, in pouring this Ointment upon my Body, did it to bury me. Amen I say to you, that wheresoever this Gospel shall be preached in the whole World, what she has done will also be told in Memory of her. Then went out one of the twelve, called *Judas Iscariot*, to the Chief-Priests, and said to them: What will ye give me, and I will deliver him to you? And they ordered him thirty Pieces of Silver. And from that Time he sought for an Opportunity to betray him. And the first Day of the *Azymes* the Disciples came to *Iesus* saying: Where wilt thou have us prepare what is to be eaten for the

the *Passover*? And *Jesus* said: Go ye into the City to a certain Man, and say to him: The Master says: My Time is at hand; with thee I and my Disciples keep the *Passover*. And the Disciples did as *Jesus* ordered them, and prepared the *Passover*. And when it was Evening he sat down with his twelve Disciples. And while they were eating, he said: *Amen* I say to you, that one of you will betray me. And they being very sad, began every one to say: Is it I, Lord? But he answering, said: He that dips his Hand with me in the Dish, it is he that will betray me. The Son of Man indeed goes, as it is written of him; but Woe to that Man by whom the Son of Man shall be betrayed: it were well for him, if that Man had not been born. But *Judas*, that betrayed him, answering said: Is it I, *Rabbi*? He says to him: Thou hast said it. And while they were at Supper, *Jesus*

civitatem ad quemdam, & dicite ei: Magister dicit: Tempus meum prope est; apud te facio *Pascha* cum discipulis meis. Et fecerunt discipuli, sicut constituit illis *Jesus*, & paraverunt *Pascha*. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edetibus illis, dixit: *Amen* dico vobis quod unus vestrum me traditurus est. Et contristati valde, coeperunt singuli dicere: Numque ego sum, Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: Væ autem homini illi, per quem filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille. Respondens autem *Judas*, qui tradidit eum, dixit. Numquid ego sum, *Rabbi*? Ait illi: Tu dixisti. Cœnantibus autem eis, accepti *Jesus* panem, & benedixit,

dixit, ac fregit, deditque discipulus suis, & ait: Accipite, & comedite: Hoc est corpus meum. Et accipiens calicem, gratias egit, & dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis. Non bibam amodo de hoc genimine vitis, usque in diem illum cum illud bibam vobiscum novum in regno Patris mei. Et hymno dicto, exierunt in montem *Oliveti*. Tunc dicit illis *Iesus*: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, & dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in *Galileam*. Respondens autem *Petrus* ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi *Iesus*: Amen dico tibi,

took Bread, and blest it, and broke it, and gave it to his Disciples, and said: Take ye and eat: This is my Body. And taking the Cup, he gave Thanks, and gave it to them, saying: Drink ye all of this; for this is my Blood of the New Testament, which shall be shed for many for the Remission of Sins. And I say to you: I will not from this Time drink of this Fruit of the Vine, until that Day when I shall drink it new with you in the Kingdom of my Father. And having said a Hymn, they went out to Mount *Olivet*. Then *Iesus* says to them: You all shall be scandalized at me this Night. For it is written: I will strike the Shepherd, and the Sheep of the Flock shall be dispersed. But after I shall be risen again, I will go before you into *Galilee*. But *Peter* answering says to him: Altho' all shall be scandalized at thee, I will never be scandalized. *Iesus* said to him: Amen I say to thee, that this Night

Night before the Cock crows, thou wilt deny me thrice. *Peter* said to him: Tho' I was to die with thee, I will not deny thee. And all the Disciples said the same Thing. Then *Jesus* comes with them into a Place call'd *Gethsemani*, and said to his Disciples: Sit ye here, till I go yonder and pray. And taking with him *Peter* and the two Sons of *Zebedee*, he began to grow sorrowful and sad. Then he said to them: My Soul is sorrowful unto Death: Stay ye here, and watch with me. And going a little farther, he fell on his Face, praying and saying, O my Father, if it be possible, let this Cup pass from me. Nevertheless, not as I will, but as thou. And he comes to his Disciples, and finds them sleeping, and he says to *Peter*: What, could ye not watch one Hour with me? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Flesh

quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi *Petrus*: Etiam si oportuerit me mori tecum, non te negabo. Similiter & omnes discipuli dixerunt. Tunc venit *Jesus* cum illis in villam, quæ dicitur *Gethsemani*, & dixit discipulis suis: Sedete hic donec vadam illuc, & orem. Et assumpto *Petro*, & duobus filiis *Zebedæi*, cœpit contristari & mœstus esse. Tunc ait illis: Tristis est anima mea usque ad motem: sustinete hic, & vigilate mecum. Et progressus pusillum procidit in faciem suam, orans & dicens: Pater mi, si possibile est, transeat à me calix iste. Veruntamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, & invenit eos dormientes, & dicit *Petro*: Sic, non potuistis una hora vigilare mecum? Vigilate & orate, ut non intretis in tentationem. Spiritus quidem promptus

promptus est, caro autem infirma. Iterum secundo abiit, & oravit, dicens: Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. Et venit iterum, & invenit eos dormientes. Erant enim oculi eorum gravati. Et relictis illis, iterum abiit, & oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos, & dicit illis: Dormite jam, & requiescite: ecce appropinquavit hora, & Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet. Adhuc eo loquente, ecce Judas unus ex duodecim venit, & cum eo turba multa cum gladiis & fustibus, missi à principibus sacerdotum, & senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim ac-

is weak. He went again the second Time, and prayed, saying: O my Father, if this Cup cannot pass, unless I drink it, thy Will be done. And he comes again, and finds them sleeping. For their Eyes were heavy. And leaving them, he went again, and pray'd the third Time, saying, the same Words. Then he comes to his Disciples, and says to them: Sleep ye now, and take your Rest: behold the Hour approaches, and the Son of Man shall be betrayed into the Hands of Sinners. Arise, let us go: behold he that will betray me is near. As he was yet speaking, behold Judas one of the Twelve came, and with him a gaeat Multitude with Swords and Clubs, sent from the Senators of the People. And he that betrayed him, gave them a Sign, saying: Whomsoever I shall kiss, that is he, apprehend him. And immediately going to Jesus, he said to him: Hail Rabbi, and kiss'd him.

him. And *Jesus* said to him: Friend, for what art thou come? Then they went to, and laid Hands on *Jesus*, and apprehended him. And behold one of those that were with *Jesus*, stretching out his Hand, drew his Sword, and striking the Servant of the High-Priest, cut off his Ear. Then *Jesus* said to him: Put up thy Sword into its Place. For all that shall take the Sword, shall perish by the Sword. Dost thou think that I cannot ask my Father, and he will give me now more than twelve Legions of Angels? How then shall the Scriptures be fulfilled, saying, that so it must be done? In that Hour *Jesus* said to the Multitudes: Ye are come out as it were to a Thief, with Swords and Clubs to apprehend me: I sat every Day with you teaching in the Temple, and ye did not take me. But all this is done, that the Writings of the Prophets might be fulfilled. Then all the Dis-

cedens ad *Jesus*, dixit: Ave, *Rabbi*, & osculatus est eum. Dixitque illi *Jesus*: Amice, ad quid venisti? Tunc accesserunt, & manus injecerunt in *Jesus*, & tenuerunt eum. Et ecce unus ex his qui erant cum *Jesus*, extendens manum, exemit gladium suum, percussiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi *Jesus*: Converte gladium tuum in locum suum. Omnes enim qui acceperint gladium, gladio peribunt. An putas, quod non possum rogare Patrem meum, & exhibebit mihi modo plusquam duodecim legiones Angelorum? quomodo ergo implebuntur scripturæ, qui sic oportet fieri? In illa hora dixit *Jesus* turbis: Tanquam ad latronem existis cum gladiis & fustibus comprehendere me: quotidie apud vos sedebam docens in templo, & non me tenu-

istis

istis. Hoc autem totum factum est, ut adimplerentur scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes *Jesum*, duxerunt ad *Caipham*, principem sacerdotum, ubi Scribæ & seniores convenerant. *Petrus* autem sequebatur à longe, usque in atrium principis sacerdotum. Et ingressus intra, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, & omne concilium, quærebant falsum testimonium contra *Jesum*, ut eum morti traderent: & non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes & dixerunt: Hic dixit: Possum destruere templum Dei, & post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? *Jesus* autem tacebat. Et princeps

ciples left him and fled away. But they holding *Jesus*, led him to *Caiphas*, the High Priest, where the Scribes and Senators were assembled. And *Peter* followed him at a Distance to the High Priest's Court; and going in, he sat with the Servants to see the End. And the Chief Priests and all the Council sought for a false Testimony against *Jesus*, that they might put him to death: And they found none, tho' many false Witnesses came. But at last there came two false Witnesses, and said: This Man said: I can destroy the Temple of God, and after three Days rebuild it. And the High Priest rising up, said to him: Dost thou answer nothing to the Things which these testify against thee? But *Jesus* was silent. And the High Priest said to him: I conjure thee by the living God to tell us, if thou art the *Christ* the Son of God. *Jesus* says to him: Thou hast said it. Nevertheless I tell you,

C

hereafter

hereafter ye shall see the Son of Man sitting on the Right hand of the Power of God, and coming in the Clouds of Heaven. Then the High Priest tore his Garments, saying: He has blasphemed: What farther Need have we of Witnesses? Behold ye have now heard the Blasphemy: What do ye think? But they answering, said: He is guilty of Death. Then they spit in his Face, and buffeted him; and others struck him on the Face with the Palms of their Hands, saying: Prophecy to us, O *Christ*, who it is that struck thee. And *Peter* sat without in the Court: And a Maid came to him saying: And thou wast with *Jesus* the Galilean. But he denied it before them all, saying: I know not what thou sayest. And as he was going out of the Gate, another Maid saw him, and said to those that were there: This Man was also with *Jesus* of Nazareth. And he again denied with an

sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis, si tu es *Christus* Filius Dei. Dicit illi *Jesus*: Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem à dexteris virtutis Dei, & venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes, dixerunt: Reus est mortis. Tunc exspuerunt in faciem ejus, & colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, *Christe*, quis est qui te percussit. *Petrus* verò sedebat foris in atrio: & accessit ad eum una ancilla, dicens: Et tu cum *Jesu Galilæo* eras. At ille negavit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo januam, vidit eum

cum alia ancilla, & ait his qui erant ibi : Et hic erat cum *Jesu Nazareno*. Et iterum negavit cum juramento, quia non novit hominem. Et post pusillum accesserunt qui stabant, & dixerunt *Petro* : Vere & tu ex illis es : nam & loquela tua manifestum te facit. Tunc cœpit detestari & jurare, quia non novisset hominem. Et continuo galus cantavit. Et recordatus est *Petrus* verbi *Jesu*, quod dixerat : Priusquam gallus cantet, ter me negabis. Et egressus foras flevit amare. Mane autem facto, consilium inierunt omnes principes sacerdotum, & seniores populi adversus *Jesum*, ut eum morti traderent. Et vinctum adduxerunt eum, & tradiderunt *Pontio Pilato* præfidi. Tunc videns *Judas*, qui eum tradidit, quod damnatus esset ; poenitentia ductus, retulit triginta argenteos principibus sacerdotum & seniori-

Oath, that he knew the Man. And a little while after, they that stood by came, and said to *Peter* : Certainly thou too art one of them ; for even thy Speech discovers thee. Then he began to curse and swear, that he knew not the Man. And presently the Cock crew. And *Peter* remembered the Words which *Jesus* had said : Before the Cock crows, thou shalt deny me Thrice. And going out he wept bitterly. And when the Morning was come, all the Chief Priests and Senators of the People consulted together against *Jesus*, that they might put him to death. And they carried him bound, and delivered him to *Pontius Pilate* the President. Then *Judas* that had betrayed him, seeing that he was condemned, repenting him, brought back the thirty Pieces of Silver to the Chief Priests and Senators, saying : I have sinned, betraying innocent Blood : But they said : What is that to us ?

Look thou to it. And having thrown down the Pieces of Silver in the Temple, he departed, and went and hanged himself with a Halter. But the Chief Priests having taken the Pieces of Silver, said : It is not lawful to put them into the Treasury ; because it is the Price of Blood. And after they had consulted together, they bought with them a Potter's Field, to be a Burying-place for Strangers. For this Reason that Field is called to this Day, *Haceldama*, that is, the Field of Blood. Then was fulfilled what was spoken by *Jeremy* the Prophet, saying : And they took the thirty Pieces of Silver, the Price of him that was set at a Price, whom they bought for a Price of the Children of *Israel*, and they gave them for a Potter's Field, as the Lord appointed me. And *Jesus* stood before the President, and the President asked him, saying : Art thou the King of the *Jews* ? *Jesus* says to him : Thou say'st

bus, dicens : Peccavi, tradens sanguinem justum. At illi dixerunt, Quid ad nos ? Tu vide-
ris. Et projectis argenteis in templo, recessit : & abiens laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt : Non licet eos mittere in cordem bonam : quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille *Haceldama*, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est quod dictum est per *Jeremiam* Prophetam, dicentem : Et acceperunt triginta argenteos, pretium appretiati, quem appretia-
verunt a filiis *Israel*, & dederunt eos in agrum figuli, sicut constituit mihi Dominus. *Jesus* autem stetit ante præsidem, & interrogavit eum præses, dicens : Tu es Rex *Judæorum* ? Dicit illi *Jesus* : Tudi-
cis.

cis. Et cum accusaretur à principibus sacerdotum & senioribus, nihil respondit. Tunc dicit illi *Pilatos* : Non audis, quanta a versum te dicunt testimonia ? E non respondit ei ad ullum verbum, ita ut miraretur præses vehementer. Per diem autem solemnem consueverat præses populo dimittere unum victum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur *Barabbas*. Congregatis ergo illis, dixit *Pilatus* : Quem vultis dimittam vobis, *Barabbam*, an *Jesum*, qui dicitur *Christus* ? Sciebat enim quò per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens : Nihil tibi, & Justo illi : multa enim passa sum per v sum hodie propter eum. Principes autem sacerdotum & seniores persuaferunt populis, ut peterent *Barabbam*, *Jesum* verò perderent. Respondens

it. And when he was accused by the Chief Priests and Senators he made no Answer. Then *Pilate* says to him : Dost thou not hear how great Testimonies they alledge against thee ? And he answer'd not to any of his Words, so that the President wonder'd exceedingly. And the President was accustomed at the Solemnity to release one Prisoner, whom the People should desire. And he had then a notorious Prisoner, that was called *Barabbas*. They therefore being assembled, *Pilate* said : Which will you have me to release to you, *Barabbas*, or *Jesus*, that is called *Christ* ? For he knew that they had delivered him up out of Envy. And as he was sitting in the Tribunal, his Wife sent to him, saying : Have nothing to do with that just Man ; for I have suffered to day many Things in a Vision on his Account. But the Chief Priests and Senators persuaded the People to demand

mand *Barabbas*, and to destroy *Jesus*. And the President answering, said to them: Which of the two will ye have released to you? But they said: *Barabbas*. *Pilate* says to them: What then shall I do with *Jesus*, that is called *Christ*? They all say: Let him be crucified. The President said to them: But what Harm has he done? But they cried out more, saying: Let him be crucified. And *Pilate* seeing that he did not prevail, but that a great Tumult was made, taking Water, he washed his Hands before the People, saying: I am innocent of this just Man's Blood, look ye to it. And all the People answering, said: His Blood be on us and on our Children. Then he released *Barabbas* to them, and having caused *Jesus* to be whipp'd, he deliver'd him to them to be crucified. Then the President's Soldiers carrying *Jesus* into the Palace, assembled the whole Company a-

utem præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: *Barabbam*. Dicit illis *Pilatus*: Quid igitur faciam de *Jesu* qui dicitur *Christus*? Dicunt omnes: Crucifigatur. Ait illis Præses: Quid enim mali fecit? At illi magis clamabant, dicentes: Crucifigatur. Videns autem *Pilatus*, quia nihil proficeret; sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: Innocens ego sum à sanguine Justihujus: vos videritis. Et respondens universus populus dixit: Sanguis ejus super nos, & super filios nostros. Tunc dimisit illis *Barabbam*: *Jesum* autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites præsidis suscipientes *Jesum* in Prætorium, congregaverunt ad eum universam cohortem: & exeuntes eum, chlamydem coccineam circumdederunt ei; & plectentes coronam de spinis

spinis posuerunt super caput ejus, & arundinem in dextra ejus. Et genuflexo ante eum, ille lubebant ei, dicentes : Ave Rex Judæorum. Et exspuentes in eum, acceperunt arundinem, & percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, & induerunt eum vestimentis ejus, & duxerunt eum ut crucifigerent. Exeuntes autem invenerunt hominem *Cyrenæum*, nomine *Simonem* : hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur *Golgotha*, quod est *Calvariæ* locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, dividerunt vestimenta ejus, sortem mittentes, ut impleretur quod dictum est per Prophetam, dicentem : Diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem. Et sedentes

about him ; and taking off his Cloaths, they put about him a Scarlet Mantle ; and wreathing a Crown of Thorns, they put it on his Head, and a Reed in his Right hand. And kneeling down before him, they mock'd him, saying : Hail King of the *Jews*. And spitting on him, they took the Reed, and struck him on the Head. And after they had mock'd him, they took of the Mantle, and put on him his own Cloaths, and led him away to crucify him. And in going out, they found a man of *Cyrene*, named *Simon* : This Man they press'd to carry his Cross. And they came to the Place that is called *Golgotha*, which is the Place of *Calvary*. And they gave him to drink Wine mingled with Gall. And having tasted it, he would not drink it. And after they had crucified him, they divided his Cloaths, casting Lots for them : To fulfil what was spoken by the Prophet, who says :

They divided among them my Garments, and for my Coat they cast Lots. And they sat and guarded him. And they put over his Head the Cause of his Condemnation written : This is *Jesus* the King of the *Jews*. Then were crucified with him two Thieves, one at his Right Hand, and one at his Left. And they that passed by blasphemed against him, shaking their Heads, and saying : O ! Thou that destroyest the Temple of God, and rebuildest it in three Days, save thy own self. If thou art the Son of God, come down from the Cross. In like Manner did the Chief Priests with the Scribes and Senators mocking, say : He has saved others, he cannot save himself : if he is the King of *Israel*, let him now come down from the Cross, and we will believe him : he trusted in God, let him now deliver him, if he will ; for he said : I am the Son of God : And the Thieves too that were crucified

servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam : Hic est *Jesus* Rex *Judæorum*. Tunc crucifixi sunt cum eo duo latrones ; unus à dextris, & unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua, & dicentes : Vah ! qui destruis Templum Dei, & in triduo illud reædificas : salva temetipsum. Si Filius Dei es, descende de cruce. Similiter & principes sacerdotum illudentes cum scribis & senioribus dicebant : Alios salvos fecit : seipsum non potest salvum facere : si Rex *Israel* est, descendat nunc de cruce, & credemus ei : confidit in Deo ; liberat nunc, si vult eum : dixit enim : quia Filius Dei sum. Idipsum autem & latrones qui crucifixi erant cum eo, improperabant ei. A sexta autem hora, tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam
nonam

nonam acclamavit *Jesus* voce magna, dicens : *Eli, Eli, lamma-sabaethani* ? Hoc est : Deus meus, Deus meus, ut quid dereliquisti me ? Quidam autem illic stantes, & audientes, dicebant : *Eliam* vocat iste. Et continuò currens unus ex eis, acceptam spongiam implevit aceto, & imposuit arundini, & dabat ei bibere. Cæteri verò dicebant : Sine, videamus, an veniat *Elias*, liberans eum. *Jesus* autem iterum clamans voce magna, emisit spiritum.

with him, reproached him with the same Thing. And from the sixth Hour to the Ninth there was Darkness over the whole Earth. And about the ninth Hour *Jesus* cried out with a loud Voice, saying : *Eli, Eli, lamma-sabaethani* ? That is : My God, my God, why hast thou forsaken me ? And some that stood there and heard him, said : That Man calls *Elias*. And presently one of them running took a Sponge, and filled it with Vinegar, and putting it on a Reed, gave it him to drink. But the rest said : Hold, let us see, if *Elias* will come to deliver him : And *Jesus* crying out again with a loud Voice, gave up the Ghost.

Here all kneel down, and after a little Pause, to meditate on the Redemption of Mankind, the Deacon goes on :

Et ecce, velum templi scissum est in duas partes, à summo usque deorsum : & terra mota est, & petrae scissæ sunt, & monumenta

And behold the Veil of the Temple was rent into two Pieces from the Top to the Bottom ; and the Earth shook, and the Rocks were split, and the

Graves were open'd, and many Bodies of the Saints that had slept arose. And going out of their Graves after his Resurrection, they came into the holy City, and appeared to many. And the Centurion and they that were with him guarding *Jesus*, seeing the Earthquake, and the Things that were done, were very much affrighted, saying: This Man was truly the Son of God. And many Women were there at a Distance, that had followed *Jesus* from *Galilee*, serving him; among whom was *Mary Magdalene*, and *Mary* the Mother of *James* and *Joseph*, and the Mother of the Sons of *Zebedee*. And when it was Evening, there came a rich Man of *Arimathea*, named *Joseph*, that was also himself a Disciple of *Jesus*. This Man went to *Pilate*, and begg'd the Body of *Jesus*. Then *Pilate* commanded the Body to be given him. And *Joseph* having received the Body, wrapt it up in a clean Linnen

apetar sunt: & multa corpora Sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus venerunt in sanctam civitatem, & apparuerunt multis. Centurio autem, & qui cum eo erant custodientes *Jesum*, viso terræ motu, & his qui fiebant, timuerunt valde dicentes: Verè Filius Dei erat iste. Erant autem ibi mulieres multæ à longe, quæ secuti erant *Jesum* à *Galilea*, ministrantes ei: inter quas erat *Maria Magdalene*, & *Maria Jacobi* & *Joseph* mater, & mater filiorum *Zebedæi*. Cum autem sero factum esset, venit quidam homo dives ab *Arimathæa*, nomine *Joseph*, qui & ipse discipulus erat *Jesu*. Hic accessit ad *Pilatum*, & petiit corpus *Jesu*. Tunc *Pilatus* jussit reddi corpus. Et accepto corpore *Joseph* involuit illud in sindone munda. Et posuit illud in monumento suo novo, quod

exci-

exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, & abiit. Erant autem ibi *Maria Magdalene*, & altera *Maria*, sedentes contra sepulchrum,

Shrowd. And laid it in his own new Sepulchre, which he had cut out of a Rock. And he roll'd a great Stone at the Entrance of the Sepulchre, and went away, and *Mary Magdalene*, and the other *Mary*, were there sitting over-against the Sepulchre.

The rest of the Passion in solemn Masses is sung by the Deacon in the Tune of the Gospel, with the usual Ceremonies before and after it. Otherwise the Priest here stands at the Middle of the Altar, and bowing down, says, in a low Voice :

Munda cor meum ac labia mea, omnipotens Deus, qui labia *Isaiæ* Prophetæ calculo mundasti ignito : ita me tua gratia miseratione dignare mundare, ut sanctum evangelium tuum dignè valeam nuntiare. Per *Christum* Dominum nostrum. Amen.

Jube Domine benedicere. Dominus sit in corde meo, & in labiis meis : ut digne & competenter annuntiem Evangelium suum. Amen.

Cleanse my Heart and my Lips, Almighty God, who with a fiery Coal didst cleanse the Lips of the Prophet *Isaiah* : vouchsafe so to cleanse me by thy gracious Mercy, that I may worthily declare thy holy Gospel. Thro' *Christ* our Lord. Amen.

Bless me, O Lord. The Lord be in my Heart and Lips, that I may worthily and fitly proclaim his Gospel. Amen.

Then he goes to the Book and finishes the Passion.

AND

AND the next Day, that was after the *Parasceve*, the Chief Priests and the *Pharisees* went together to *Pilate*, saying: Sir, we remember that this Seducer, whilst he was yet living, said: After three Days I will rise again. Command therefore the Sepulchre to be guarded until the third Day: lest perhaps his Disciples come and steal him away, and say to the People: He is risen from the Dead; and the last Error will be worse than the first. *Pilate* said to them: Ye have a guard, go, guard it, as ye know how. And they departing secured the Sepulchre with Guards, sealing up the Stone.

ALtera autem die quæ est post *Parasceven*, convenerunt principes sacerdotum & *Pharisæi* ad *Pilatum*, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium: ne forte veniant discipuli ejus, & furenter eum: & dicant plebi: Surrexit à mortuis, & erit novissimus error peior priore. Ait illis *Pilatus*: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munerunt sepulchrum, signantes lapidem, cum custodibus.

Here the Priest kisses the Gospel, saying to himself in a low Voice:

By the Words of the Gospel may our Sins be blotted out.

Per evangelica dicta deleantur nostra delicta.

After which he goes to the Middle of the Altar, and says the Nicene Creed aloud:

I Believe in one God, the Father Almighty,

Credo in unum Deum Patrem omnipotentem,

potentem, factorem cœli & terræ, visibilibus omnium & invisibilibus. Et in unum Dominum *Jesum Christum*, Filium Dei unigenitum. Et ex patre natum ante omnia sæcula: Deum de Deo, lumen de lumine, Deum verum de Deo vero, Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex *Mariavirgine*: ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub *Pontio Pilato*, passus & sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in Cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos & mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum & vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, & Filio si-

Maker of Heaven and Earth, and of all visible and invisible Things. And in one Lord *Jesus Christ*, the only begotten Son of God, and born of the Father before all Ages: God of God: Light of Light, true God of true God: begotten, not made, consubstantial with the Father, by whom all Things were made. Who for us Men, and for our Salvation came down from Heaven. And by the Holy Ghost took Flesh of the Virgin *Mary*: AND WAS MADE MAN. Was also crucified for us; suffered under *Pontius Pilate*, and was buried. And rose again the third Day, according to the Scriptures. And ascended into Heaven: sits at the Right-hand of the Father. And shall come again with Glory, to judge the Living and the Dead: of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life: who proceeds from the Father and the Son. Who with
the

the Father and the Son is equally adored and glorified : who spake by the Prophets. And one Holy Catholick and Apostolick Church. I confess one Baptism for the Remission of Sins. And I expect the Resurrection of the Dead. And the Life of the World to come. Amen.

V. The Lord be with you. *R.* and with thy Spirit.

Let us pray.

The Offertory. My Heart has looked for Reproach and Misery ; and I expected some-body to con-
dole with me, and there was none : I sought for a Comforter, and I found him not : And they gave me Gall for my Meat, and in my Thirst they gave me Vinegar to drink.

After the Offertory, the Priest offers the Bread that is to be consecrated, saying :

REceive, O holy Father, Almighty and eternal God, this unspotted Host ; which I thy unworthy Servant offer

mul adoratur & con-
glorificatur : qui locu-
tus est per Prophetas.
Et unam sanctam Ca-
tholicam & Apostoli-
cam Ecclesiam. Con-
fiteor unum baptisma
in remissionem pecca-
torum. Ex expecto re-
surrectionem mortuo-
rum. Et vitam ventu-
ri sæculi. Amen.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

Oremus.

Offertorium. Impro-
perium expectavit cor
meum, & miseriam :
& sustinui qui simul
mecum contristatetur,
& non fuit : consolantem me quæsiui, & non inveni : & dederunt in escam meam fel, & in siti mea potaverunt me aceto.

SUscipe, Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus

mulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis & offensionibus & negligentis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi & illis proficiat ad salutem in vitam æternam. Amen.

to thee my true and living God, for my innumerable Sins, Offences and Negligences, and for all here present, as also for all faithful Christians both living and dead: that it may avail me and them to Salvation and Life everlasting. Amen.

Then he blesses the Water that is to be put into the Chalice, saying :

DEus, qui humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti: da nobis per hujus aquæ & vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, *Jesus Christus* Filius tuus Dominus noster: Qui tecum vivit & regnat in unitate Spiritûs Sancti Deus, per omnia sæcula sæculorum. Amen.

O God, who didst wonderfully create the Dignity of human Nature, and more wonderfully reform it: Grant by the Mystery of this Water and Wine, that we may be Partakers of his Divinity, who was graciously pleased to be Partaker of our Humanity, *Jesus Christ* thy Son our Lord: Who with Thee and the Holy Ghost lives and reigns one God, for ever and ever. Amen.

Having bless'd the Water and pour'd it into the Wine in the Chalice, he offers them up, saying :

WE offer to thee, O Lord, the Cup of Salvation, beseeching thy Clemency; that it may ascend before thy Divine Majesty, as a sweet smelling Savour, for our Salvation and that of the whole World. Amen.

Offerimus tibi, Domine, calicem salutarius, tuam deprecantes clementiam; ut in conspectu divinæ majestatis tuæ, pro nostra, & totius mundi salute cum odore suavitatis ascendat. Amen.

Then bowing down he says:

MAY our humble Minds and contrite Hearts render us acceptable to Thee, O Lord; and let our Sacrifice be so performed this Day in thy Sight, that it may be pleasing to thee, O Lord our God.

IN spiritu humilitatis, & in animo contrito suscipiamur à te, Domine; & sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

After which, lifting up his Eyes to Heaven, he blesses the Bread and Wine, saying:

Come, Almighty Sanctifier, Eternal God, and bless this Sacrifice prepared for the Honour of thy Holy Name.

Veni, sanctificator omnipotens, æterne Deus, & benedic hoc sacrificium tuo sancto nomine præparatum.

The following Blessing of the Incense and the Incensing of the Altar, as far as Lavabo, is omitted in private Masses.

BY the Intercession of Saint Michael the Archangel, standing at

PER intercessionem Sancti Michaelis Archangeli, stantis à dextris

dexteris Altaris incensi,
& omnium electorum
suorum, incensum istud
dignetur Dominus be-
ne-dicere, & in odo-
rem suavitatis accipere.
Per *Christum* Dominum
nostrum. Amen.

the Right Side of the Al-
tar of Incense, and of all
the Elect, the Lord bless
this Incense, and receive
it as a sweet smelling Sa-
vour. Thro' *Christ* our
Lord. Amen.

While he incenses the Offerings, he says :

Incensum istud à te
benedictum ascendat
ad te, Domine: & de-
scendat super nos mise-
ricordia tua.

MA Y this Incense
bless'd by Thee go
up to Thee, O Lord:
and may thy Mercy come
down to us.

Then he incenses the Altar, saying :

Dirigatur, Domine,
oratio mea sicut
incensum, in conspectu
tuo: elevatio manuum
mearum sacrificium ves-
pertinum. Pone Domi-
ne, custodiam ori meo,
& ostium circumstan-
tiæ labiis meis: ut non
declinet cor meum in
verba malitiæ, ad ex-
cusandas excusationes in
peccatis.

LE T my Prayer, O
Lord, ascend like
Incense in thy Sight: The
Lifting up of my Hands
is an Evening Sacrifice.
Place, O Lord, a Guard
on my Mouth, and a
Door round about my
Lips; that my Heart may
not incline to Words of
Malice, to make Excuses
for my Sins.

*After which, as he gives the Censer to the Deacon, he
says :*

ACcendat in nobis
Dominus ignem sui
amoris, & flammam æ-
ternæ charitatis. Amen.

TH E Lord kindle in
us the Fire of his
Love, and the Flame of
eternal Charity. Amen.

Then

Then he goes to the Corner of the Altar, and washes his Fingers, saying :

I Will wash my Hands
among the Innocent,
and encompass thy Altar,
O Lord.

That I may hear the
Voice of Praise, and de-
clare all thy wonderful
Works.

Lord, I have loved the
Beauty of thy House, and
the Dwelling-place of thy
Glory.

Destroy not my Soul
with the Impious, nor my
Life with Men of Blood.

In whose Hands are I-
niquities : their Right-
hand is fill'd with Bribes.

But I have walked in
my Innocence : Redeem
me, and have Mercy on
me.

My Foot has stood in
the right Way : In thy
Congregations I will bless
thee, O Lord.

*Being returned to the Middle of the Altar, he says,
bowing down :*

REceive, O. Holy
Trinity, this Offer-
ing, which we make to

LAvabo inter, inno-
centes manus meas,
& circumdabo altare
tuum, Domine.

Ut audiam vocem
laudis, & enarrem uni-
versa mirabilia tua.

Domine, dilexi de-
corum domûs tuæ, &
locum habitationis glo-
riæ tuæ.

Ne perdas cum im-
piis animam meam, &
cum viris sanguinum
vitam meam.

In quorum manibus
iniquitates sunt : dex-
tera eorum repleta est
muneribus.

Ego autem in inno-
centia mea ingressus
sum : redime me, &
miserere mei.

Pes meus stetit in
directo : in ecclesiis be-
nedicam te, Domine.

Suscipe, sancta Tri-
nitas hanc oblatio-
nem, quam tibi offeri-
mus,

mus, ob memoriam passionis, resurrectionis & ascensionis *Jesu Christi* Domini nostri; & in honore beatæ *Mariæ* semper virginis, & beati *Joannis Baptistæ*, & sanctorum Apostolorum *Petri & Pauli*, & istorum, & omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: & illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem *Christum* Dominum nostrum. Amen.

Thee, in Memory of the Passion, Resurrection and Ascension of our Lord *Jesus Christ*; and in Honour of blessed *Mary* always a Virgin, of blessed *John* the Baptist, of the holy Apostles *Peter* and *Paul*, of these and of all the Saints: That it may avail to their Honour and to our Salvation; and that They may vouchsafe to intercede for us in Heaven, whose Memory we celebrate on Earth. Thro' the same *Christ* our Lord, Amen.

After this he turns to the People, and says aloud the two first of the following Words:

ORate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

PRay, Bretheren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

To which the Clerk answers in the Name of the People:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nos-

MAY our Lord receive this Sacrifice from thy Hands, to the Praise and Glory of his Name, for our Good also,

also, and That of all his tram, totiusque ecclesiæ
Holy Church. suæ sanctæ.

Then the Priest in a low Voice says :

Amen.

Amen.

The Secret Prayer.

Secreta.

GRant, we beseech thee,
O Lord, that this
Gift offered in the Pre-
sence of thy Majesty, may
procure us the Grace of
Devotion, and effectually
obtain a blessed Eternity.
Thro' our Lord *Jesus*
Christ thy Son, who with
Thee, and the Holy Ghost,
lives and reigns one God.

COncede, quæsumus,
Domine, ut oculis
tuæ majestatis munus
oblatum, & gratiam no-
bis devotionis obtineat.
& effectum beatæ per-
ennitatis acquirat. Per
Dominum nostrum *Je-
sum Christum* Filium tu-
um, qui tecum vivit &
regnat in unitate Spiri-
tûs Sancti Deus.

That which follows is said aloud :

FOR ever and ever.

PER omnia sæcula
sæculorum.

R. Amen.

R. Amen.

V. The Lord be with
you.

V. Dominas vobis-
cum.

R. And with thy Spi-
rit.

R. Et cum Spiritu
tuo.

V. Lift up your Hearts.

V. Sursum corda.

R. We have them lifted
up to the Lord.

R. Habemus ad Do-
minum.

V. Let us give thanks
to the Lord our God.

V. Gratias agamus
Domino Deo nostro.

R. It is meet and just.

R. Dignum & jus-
tum est.

IT is truly meet and
just, right, and profit-

VERE dignum &
justum est, æquum
&

& salutare, nos tibi semper & ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: & qui in ligno vincebat, in ligno quoque vinceretur: per *Christum* Dominum nostrum per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque virtutes, ac beata *Seraphim*, socia exultatione concelebrant. Cum quibus & nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes,

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli & terra gloria tua: *Hosanna* in excelsis. Benedictus qui venit in nomine Domini. *Hosanna* in excelsis.

able to Salvation, that we should in all Times and Places give Thanks to Thee, O holy Lord, Almighty Father and eternal God, who didst ordain the Salvation of Mankind on the Tree of the Cross: that Life might spring from whence Death arose: and he that has overcome by a Tree, might also be overcome by a Tree: thro' *Christ* our Lord: by whom the Angels praise, the Dominationes adore, the Powers dread thy Majesty. The Heavens and heavenly Virtues, and the blessed *Seraphins* with united Joy glorify it. With whom also we beseech Thee to admit our Voices with humble Praise saying,

Holy, Holy, Holy, is the Lord God of Hosts: Heaven and Earth is full of thy Glory, *Hosanna* in the Highest. Blessed is he that comes in the Name of the Lord, *Hosanna* in the Highest.

Here the Priest begins the Canon of the Mass, which is said in a low Voice.

THE

THE CANON of the MASS.

THerefore, most merciful Father, we humbly pray and beseech Thee, thro' *Jesus Christ* thy Son our Lord, to accept and bless these Gifts, these Presents, these holy unspotted Sacrifices : which in the first Place we offer to Thee for thy holy Catholick Church, that thou wouldst vouchsafe to grant it Peace, preserve, unite and govern it throughout the whole World, together with thy Servant *N.* our Chief bishop, *N.* our Prelate, *N.* our King, and all Orthodox Believers and Professors of the Catholick and Apostolick Faith.

The Commemoration of the Living.

Remember, O. Lord thy Servants both

TE igitur clementissime Pater, per *Jesum Christum* Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti acceptata habeas, & benedicas hæc ✙ dona, hæc ✙ munera, hæc ✙ sancta sacrificia illibata : in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica : quam pacificare, custodire, adunare, & regere digneris, toto orbe terrarum : unà cum famulo tuo Papa nostro *N.* & Antistite nostro *N.* & Rege nostro *N.* & omnibus Orthodoxis ; atque Catholicæ & Apostolicæ fidei cultoribus.

Commemoratio pro vivis.

Memento, Domine, famulorum, famula-



mula
& N

Here

Et
stan
fides
ta d
tibi
tibi
fici
fuis
red
fua
&
tibi
æte
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mularumque tuarum *N.* Men and Women *N.*
& *N.* and *N.*

*Here he pauses a little, to remember those he designs
to pray for, and then he goes on :*

Et omnium circum-
stantium, quorum tibi
fides cognita est, & no-
ta devotio, pro quibus
tibi offerimus : vel qui
tibi offerunt hoc sacri-
ficium laudis, pro se
suisque omnibus : pro
redemptione animarum
suarum, pro spe salutis
& incolumitatis suæ :
tibi que reddunt vota sua
æterno Deo vivo &
vero.

And all here present,
whose Faith and Devo-
tion are known to Thee,
for whom we offer to
Thee : or who offer Thee
this Sacrifice of Praise for
themselves and all theirs :
for the Redemption of
their Souls, for the Hope
of their Salvation and
Safety : and pay their
Vows to Thee, the eter-
nal, living and true God.

Communicantes &
memoriam vene-
rantes, in primis glo-
riosæ semper virginis
Mariæ, genitricis Dei,
& Domini nostri *Jesu*
Christi ; sed & beato-
rum Apostolorum ac
Martyrum tuorum *Pe-*
tri & *Pauli*, *Andree*,
Jacobi Joannis, *Thomæ*,
Jacobi Philippi, *Bartho-*
lomæi, *Mattthæi*, *Simo-*
nis & *Thadæi*, *Lini*,
Cleti, *Clementis*, *Xysti*,
Cornelii, *Cypriani*, *Lau-*

Communicating with
and honouring the
Memory, in the first
Place of the glorious ever
Virgin *Mary*, Mother of
God and our Lord *Jesus*
Christ ; as also of thy blef-
sed Apostles and Martyrs
Peter and *Paul*, *Andrew*,
James, *John*, *Thomas*,
James, *Philip*, *Bartholo-*
mew, *Matthew*, *Simon*, and
Thadeus, *Linus*, *Cletus*,
Clement, *Xystus*, *Cornelius*,
Cyprian, *Laurence*, *Chry-*
sogonus *John* and *Paul*
Cosmas

Cosmas and Damian, and of all thy Saints: by whose Merits and Prayers, grant that we may in all Things be defended by the Help of thy Protection. Thro' the same Christ our Lord. Amen.

rentii, Chrysogoni, Joannis & Pauli, Cosmæ & Damiani, & omnium sanctorum tuorum: quorum meritis, precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Then the Priest spreads his Hands over the Offerings.

WE therefore beseech Thee, O Lord, graciously to accept this Offering of our Service, as also of thy whole Family; to grant us thy Peace in our Days; and by thy Command to preserve us from eternal Damnation, and number us among thy Elect. Thro' Christ our Lord. Amen.

HANC igitur oblationem servitutis nostræ, sed & cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas; atque ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Vouchsafe, we beseech Thee, O God, to make this Offering in all Things blessed, approved, ratified, reasonable and acceptable: that it may be made for us the Body and Blood of thy most be-

QUAM oblationem tu Deus, in omnibus, quæsumus, bene dictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus & Sanguis fiat delectissimi

lectissimi Filii tui Domini nostri *Jesu Christi*.

QUI pridie quam pareretur accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene dixit, fregit, deditque discipulis suis, dicens: Accipite & manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

Here he adores the Sacrament on his Knees, and then lifts it up above his Head for the Adoration of the People. After which, he proceeds to the Consecration of the Chalice, saying:

SIMILI modo postquam cœnatum est, accipiens & hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene dixit, editque discipulis suis, dicens: Accipite & bibite ex eo omnes:

HOC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI,

loved Son our Lord *Jesus Christ*.

WHO, the Day before he suffer'd, took Bread in his sacred and venerable Hands, and with his Eyes lifted up towards Heaven to thee, O God, his Almighty Father, giving thee Thanks, blessed it, broke it, and gave it to his Disciples, saying: Take and eat ye all of this:

FOR THIS IS MY BODY.

IN like Manner after Supper, taking this excellent Chalice in his sacred and venerable Hands, giving thee also Thanks, he blessed it, and gave it to his Disciples, saying: Take and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVER-
D LASTING

LASTING TESTA-
MENT: A MYSTERY
OF FAITH, WHICH
SHALL BE SHED FOR
YOU AND FOR MANY
FOR THE REMISSION
OF SINS.

TESTAMENTI: MYST-
TERIUM FIDEI, QUI
PRO VOBIS ET PRO
MULTIS EFFUNDE-
TUR IN REMISSIO-
NEM PECCATORUM.

Then he adores on his Knees the Sacred Blood, saying :

As often as ye shall do
these Things, ye shall do
them in Remembrance of
me.

Hæc quotiescumque fe-
ceritis, in mei memo-
riam facietis.

*After which he shews it to the People for their Ado-
ration, and then goes on, saying :*

Wherefore, O Lord,
we thy Servants,
as also thy holy People,
being mindful of the blef-
sed Passion of the same
Christ thy Son our Lord,
and of his Resurrection
from Hell, as also of his
glorious Ascension into
Heaven, offer to thy most
excellent Majesty of thy
own Gifts and Favours a
pure Host, a holy Host,
an unspotted Host, the
holy Bread of eternal
Life, and the Chalice of
everlasting Salvation.

UNDE & memores,
Domine, nos servi
tui, sed & plebs tua
sancta, ejusdem *Christi*
Filii tui Domini nostri
tam beatæ passionis, nec
non & ab inferis re-
surrectionis, sed & in
cælos gloriosæ ascen-
sionis, offerimus præ-
claræ majestati tuæ de
tuis donis ac datis, hos-
tiam † puram, hostiam
† sanctam, hostiam † im-
maculatam, panem san-
ctum vitæ æternæ, &
Calicem † salutis per-
petuæ.

SUPRA

SUPRA quæ propitio
ac sereno vultu res-
picere digneris, & ac-
cepta habere, sicuti ac-
cepta habere dignatus
es munera pueri tui
justi *Abel*, & sacrificium
patriarchæ nostri *Abra-
hæ*, & quod tibi obtu-
lit summus sacerdos tu-
us *Melchisedech*, san-
ctum sacrificium & im-
maculatam hostiam.

SUPLICES te roga-
mus, omnipotens
Deus, jube hæc perferri
per manus sancti An-
geli tui in sublime altare
tuum in conspectu di-
vinæ majestatis tuæ;
ut quotquot ex hac al-
taris participatione sa-
cro sanctum Filii tui
corpus & sanguinem
sumpserimus, omni be-
nedictione cœlesti, &
gratiâ repleamur. Per
eundem *Christum* Do-
minum nostrum. A-
men.

*Commentario pro De-
functis.*

Memento etiam,
Domine, famulo-
rum famularumque tua-

WHICH vouchsafe to
regard with a pro-
pitious and serene Coun-
tenance, and to accept, as
thou wert pleased to ac-
cept the Offerings of thy
just Servant *Abel*, and the
Sacrifice of our Patriarch
Abraham, and the holy
Sacrifice and unspotted
Host, which thy High-
Priest *Melchisedech* offer'd
to thee.

WE humbly beseech
thee, Almighty God,
command them to be car-
ried by the Hands of thy
holy Angel to thy Altar
above, in the Presence of
thy divine Majesty; that
as many of us, as by this
Participation of the Altar
shall receive the most sac-
cred Body and Blood of
thy Son, may be fill'd
with all heavenly Blessings
and Grace. Thro' the
same *Christ* our Lord.
Amen.

*The Commemoration of the
Dead.*

REmember also, O
Lord, thy Servants,
both Men and Women,
D 2 N.

N. and N. who are gone before us with the Sign of Faith, and repose in the Sleep of Peace.

rum N. & N. qui non præcesserunt cum signo fidei, & dormiunt in somno pacis.

Here he pauses a little, to pray for particular Persons.

TO these, O Lord, and to all that rest in *Christ*, we beseech thee to grant a Place of Refreshment, Light, and Peace. Thro' the same *Christ* our Lord. *Amen.*

IP S I S, Domine, & omnibus in *Christo* quiescentibus, locum refrigerii, lucis & pacis ut indulgeas deprecamur. Per eundem *Christum* Dominum nostrum. *Amen.*

Then he strikes his Breast, saying aloud the first Words of the following Prayer :

TO us Sinners also thy Servants, hoping in the Multitude of thy Mercies, vouchsafe to grant some Part and Society with thy holy Apostles and Martyrs, with *John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia*, and all thy Saints; into whose Company we beseech thee to admit us, not regarding our Merit, but granting us thy Pardon. Thro' *Christ* our Lord. By whom, O Lord,

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam & societatem donare digneris, cum tuis sanctis apostolis & martyribus, cum *Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastatia*, & omnibus sanctis tuis; intra quorum nos consortium non æstimator meriti, sed veniæ, quaesumus,

sumus, largitor admitte. Per *Christum* Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedixisti, & præstas nobis. Per ipsum & cum ipso, & in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor & gloria.

thou dost always create, sanctify, quicken, bless and give us all these good Things. By him, and with him, and in him, is to thee, God the Father Almighty, in the Unity of the Holy Ghost, all Honour and Glory.

Here he says aloud:

V. Per omnia sæcula
sæculorum.

R. Amen.

Oremus.

PRæceptis salutaribus moniti, & divina institutione formati, audemus dicere:

PATER noster, qui es in cœlis: sanctificeter nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, & in terra. Panem nostrum quotidianum da nobis hodie: & dimitte nobis debita nostra, sicut & nos di-

V. For ever and ever.

R. Amen.

Let us pray.

INstructed by thy wholesome Precepts, and following thy divine Institution, we presume to say:

OUR Father, who art in Heaven: hallowed be thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Trespases, as we forgive them that trespass against us: and lead

lead us not into Temptation :

R. But deliver us from Evil.

mittimus debitoribus nostris : & ne nos inducas in tentationem :

R. Sed libera nos a malo.

The Priest in a low Voice says as follows :

Amen.

Amen.

Deliver us, O Lord, we beseech thee, from all past, present, and future Evils ; and by the Intercession of the blessed and glorious ever Virgin *Mary*, Mother of God, with thy blessed Apostles *Peter* and *Paul*, and with *Andrew*, and all the Saints, mercifully grant us Peace in our Days ; that by the Assistance of thy Mercy, we may be always free from Sin, and secure from all Disturbance.

Libera nos, quaesumus, Domine. ab omnibus malis, praeteritis, praesentibus & futuris : & intercedente beata & gloriosa semper virgine Dei genitrice *Maria*, cum beatis Apostolis tuis *Petro* & *Paulo*, atque *Andrew*, & omnibus sanctis, da propitius pacem in diebus nostris ; ut ope misericordiae tuae adjuti, & à peccato simus semper liberi, & ab omni perturbatione securi.

Here he breaks the Host in the Middle, whilst he says :

Thro' the same *Jesus Christ* our Lord thy Son.

Per eundem Dominum nostrum *Jesum Christum* Filium tuum.

Then he breaks off a little Piece from one of the Parts, saying :

Who lives and reigns

Qui tecum vivit & regnat

regnat in unitate Spiritus Sancti Deus.

with thee in the Unity of the Holy Ghost one God.

After which, holding the little Piece over the Chalice, he says aloud :

V. Per omnia sæcula sæculorum.

V. For ever and ever.

R. Amen.

R. Amen.

He makes the Sign of the Cross thrice over the Chalice with the little Piece, whilst he says aloud :

V. Pax Domini sit semper vobiscum.

V. The Peace of our Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy Spirit.

Then he puts the little Piece into the Chalice, saying in a low Voice :

HÆC commixtio & consecratio Corporis & Sanguinis Domini nostri *Jesu Christi*, fiat accipientibus nobis in vitam æternam. Amen.

MAY this Mixture and Consecration of the Body and Blood of our Lord *Jesus Christ* be to us that receive them Life everlasting. Amen.

After this, bowing down, he knocks his Breast thrice, saying aloud :

AGNUS Dei, qui tollis peccata mundi : miserere nobis.

LAMB of God, that takest away the Sins of the World : have Mercy on us.

Agnus Dei, qui tollis peccata mundi : miserere nobis.

Lamb of God, that takest away the Sins of the World : have Mercy on us.

D 4

Lamb

Lamb of God, that takest away the Sins of the World : grant us Peace.

Agnus Dei, quo tol-
lis peccata mundi : do-
na nobis pacem.

The following Prayers are said in a low Voice :

Lord *Jesus Christ*, who didst say to thy Apostles : *I leave you Peace, I give you my Peace :* regard not my Sins, but the Faith of thy Church : and vouchsafe to grant it Peace and Union according to thy Will. Who livest and reignest God for ever and ever. Amen.

Domine *Jesu Christe*, qui dixisti Apostolis tuis : *Pacem relinquo vobis, pacem meam do vobis :* Ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum voluntatem tuam pacificare & coadunare digneris. Qui vivis & regnas Deus, per omnia sæcula sæculorum. Amen.

In solemn Masses, after this Prayer, the Priest kisses the Deacon, saying :

V. Peace be with thee.

V. Pax tecum.

To which the Deacon answers :

R. And with thy Spirit.

R. Et cum spiritu tuo.

Lord *Jesus Christ*, Son of the living God, who, according to the Will of the Father, and by the Co-operation of the Holy Ghost, didst thro' thy Death give Life to

Domine *Jesu Christe*, Filii Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum

sanctum corpus & sanguinem tuum, ab omnibus iniquitatibus meis, & universis malis; & fac me tuis semper inherere mandatis, & à te nunquam separari permittas. Qui cum eodem Deo Patre & Spiritu Sancto, vivis & regnas Deus in sæcula sæculorum. Amen.

PErceptio corporis tui, Domine *Jesu Christe*, quod ego indignus sumere præsumo, non mihi proveniat in judicium & condemnationem; sed pro tua pietate proficit mihi ad tutamentum mentis & corporis, & ad medellam percipiendam. Qui vivis & regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Taking the Host in his Hands, he says :

PAnem cœlestem accipiam, & nomen Domini invocabo.

the World: deliver me by this thy most sacred Body and Blood from all my Iniquities, and from all Evils; make me always obedient to thy Commandments, and never suffer me to be separated from thee. Who with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.

LET not the receiving of thy Body, O Lord *Jesus Christ*, which I unworthy presume to take, turn to my judgment and Condemnation; but thro' thy Mercy let it be an effectual Security and Cure of my Soul and Body. Who with God the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

I Will take the heavenly Bread, and invoke the Name of the Lord.

Then striking his Breast thrice, he says thrice the following Words, speaking the first Words aloud:

LORD, I am not worthy, that thou should'st enter under my Roof; but say only the Word, and my Soul shall be heal'd.

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, & sanabitur anima mea.

After this he receives the B. Sacrament, saying first:

THE Body of our Lord Jesus Christ preserve my Soul to Life ever lasting. Amen.

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

After a little Pause to meditate on the Blessing received, he gathers up the Fragments, and puts them into the Chalice, saying in the mean Time:

WHAT shall I return to the Lord, for all that he has given me? I will take the Cup of Salvation, and invoke the Name of the Lord. I will invoke the Lord by praising him, and I shall be safe from my Enemies.

QUID retribuam Domino, pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, & nomen Domini invocabo. Laudans invocabo Dominum, & ab inimicis meis salvus ero.

Then he receives the Sacred Blood, saying first:

THE Blood of our Lord - Jesus Christ preserve my Soul to life everlasting. Amen.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Whilst

Whilst the Clerk pours Wine into the Chalice, he says :

QUOD ore sump-
simus, Domine,
pura mente capiamus,
& de munere tempora-
li fiat nobis remedium
sempiternum.

WHat we have taken
with the Mouth
OLord, may we receive
with a pure Heart, and of
a temporal Gift may it
prove an everlasting Re-
medy.

*Whilst he washes his Fingers over the Chalice with
Wine and Water, he says :*

COrpus tuum, Do-
mine, quod sumpsi,
& sanguis, quem potavi,
adhæreat visceribus me-
is; & præsta, ut in me
non remaneat scelerum
macula, quem pura &
sancta refecerunt sacra-
menta. Qui vivis &
regnas in sæcula sæcu-
lorum. Amen.

LET thy Body, O Lord,
which I have re-
ceived, and thy Blood,
which I have drank, con-
tinue in my Bowels, and
grant, that no Stain of
Sin may remain in me,
who have been refresh'd
by thy pure and holy
Mysteries. Who livest
and reignest for ever and
ever. Amen.

*Then the Book is moved to the Epistle Side of the
Altar, where he says aloud, as follows :*

Communio. Pater, si
non potest hic calix
transire, nisi bibam il-
lum, fiat voluntas tua.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

The Communion. Fa-
ther, if this Cup cannot
pass away, unless I drink
it, thy Will be done.

V. The Lord be with
you.

R. And with thy Spi-
rit.

Let

Let us pray.

BY the Virtue of this Mystery, O Lord, let our Vices be destroyed, and our just Desires fulfilled. Thro' our Lord *Jesus Christ* thy Son, who with Thee and the Holy Ghost lives and reigns one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Let us bless the Lord.

R. Thanks be to God.

After this, bowing in the Middle of the Altar, he says in a low Voice :

LET this Acknowledgment of my Subjection, O holy Trinity, be pleasing to Thee, and grant, that this Sacrifice, which I unworthy have offer'd to thy Divine Majesty, may be acceptable to Thee, and by thy Mercy be propitiatory for me, and all that I have offer'd it for. Thro' *Christ* our Lord. Amen.

Oremus.

PER hujus, Domine, operationem mysterii, & vitia nostra purgentur, & iusta desideria compleantur. Per Dominum nostrum *Jesus Christum* Filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

PLaceat tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, & omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per *Christum* Dominum nostrum. Amen.

Then

*Then kissing the Altar, and turning to the People,
he blesses them, saying aloud :*

Benedicat vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.

R. Amen.

Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

After which he goes to the Gospel side of the Altar; and there he says aloud :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

V. The Lord be with you.

R. And with thy Spirit.

V. The Beginning of the Holy Gospel according to St. John.

R. Glory be to Thee, O Lord.

IN principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factum est nihil quod factum est ; in ipso vita erat, & vita erat lux hominum : & lux in tenebris lucet, & tenebrae eam non comprehenderunt. Fuit homo missus à Deo, cui

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All Things by him were made, and without him was made nothing that was made ; in him was the Life, and the Life was the Light of Men : and the Light shines in Darkness, and Darkness did not comprehend it. A Man was sent

sent from God, whose Name was *John*. This Man came for a Testimony, to give Testimony of the Light, that all might believe thro' him. He was not the Light, but was to give Testimony of the Light. There was a true Light, which enlightens every Man that comes into this World. He was in this World, and the World was made by him, and the World knew him not. He came into his own, and his own received him not. But he has given Power to become the Children of God, to as many as have received him, to those that believe in his Name: who are not born of Blood, nor of the Will of Flesh, nor of the Will of Man, but of God. And the Word was made Flesh, and dwelt in us: and we have seen his Glory, the Glory as it were of the only begotten Son of the Father, full of Grace and Truth.

R. Thanks be to God.

nomen erat *Joannes*. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui nox ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt, Et Verbum caro factum est, & habitavit in nobis: & vidimus gloriam ejus, gloriam quasi unigeniti à Patre, plenum gratiæ & veritatis.

R. Deo gratias.

T H E

THE
V E S P E R S
F O R
P A L M - S U N D A Y.

*After Our Father and Hail Mary said in Silence,
all stand, and the Priest says aloud :*

V. DEUS, in adju-
torium meum
intende.

R. Domine, ad ad-
juvandum me festina.

**Gloria Patri, & Fi-
lio, & Spiritu Sancto.**
*Sicut erat in principin,
& nunc, & semper, &
in sæcula sæculorum.*
Amen.

**Laus tibi, Domine,
Rex æternæ gloriæ.**

Antiphona. **Dixit Do-
minus.**

V. O God, come to my
Assistance.

R. O Lord, make
haste to help me.

**Glory be to the Fa-
ther, and to the Son, and
to the Holy Ghost. As**
*it was in the Beginning, is
now, and ever shall be,*
**World without End. A-
men.**

**Praise be to thee, O
Lord, King of eternal
Glory.**

The Antiphon. **The Lord
said.**

PSALM 109.

DIXIT Dominus
Domino meo : *
sede à dextris.

Donec ponam inimi-

THE Lord said to my
Lord : sit on my
Right hand.

**Until I make thy Ene-
mies**

mies the Footstool of thy Feet.

The Lord will send the Scepter of thy Power out of *Sion* : rule thou in the middle of thy Enemies.

Dominion shall be with thee in the Day of thy Power in the Brightness of the Saints : from my Womb before the Day-star I begat thee.

The Lord swore, and it shall not repent him, thou art a Priest for ever : according to the Order of *Melchisedech*.

The Lord on thy Right-hand has subdued Kings in the Day of his Wrath.

He shall judge Nations, compleat their Ruin, and crush the Heads of many on the Earth.

He shall drink in the Way out of the Brook, and therefore he shall exalt his Head.

Glory be to the Father, &c.

cos tuos * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion* : dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

Juravit Dominus, & non pœnitebit eum : * tu es sacerdos in æternum secundum ordinem *Melchisedech*.

Dominus à dextris tuis * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas, * & conquassabit capita in terra multorum.

De torrente in via bibet, * propterea exaltabit caput.

Gloria Patri, &c.

This Verse is said at the End of all Psalms, where it is not otherwise noted.

Ant.

Ant. Dixit Dominus
Domino meo: sede à
dextris meis.

Ant. Fidelia.

Ant. The Lord said to
my Lord: Sit on my
Right-hand.

Ant. Faithful.

PSALM 110.

Confitebor tibi, Do-
mine, in toto cor-
de meo, * in consilio
justorum, & congrega-
tione.

Magna opera Domi-
ni: * exquisita in om-
nes voluntatus ejus.

Confessio & magni-
ficientia opus ejus: * &
justitia ejus manet in
sæculum sæculi.

Memoriam fecit mi-
rabilum suorum mise-
ricors & misereator
Dominus * escam de-
dit timentibus se.

Memor erit in sæcu-
lum testamenti sui: *
virtutem operum suo-
rum annuntiabit populo
suo.

Ut det illis hæredi-
tatem Gentium: * ope-
ra manuum ejus veritas
& judicium.

I Will praise thee, O
Lord, with all my
Heart, in the Council of
the Just, and in the Con-
gregation.

Great are the Works
of the Lord: prepared for
all his Designs.

His Work deserves
Praise and Magnificence:
and his Justice continues
for ever and ever.

The Merciful and com-
passionate Lord made a
Memorial of his Won-
ders: he gave Meat to
those that feared him.

He will be mindful of
his Covenant for ever:
he will shew to his Peo-
ple the Power of his
Works.

So as to give them the
Inheritance of the *Gen-
tiles*: the Works of his
Hands are Truth and
Judgment.

All his Commandments are faithful, established for ever and ever, made in Truth and Equity.

He sent Redemption to his People : he commanded that his Covenant should be for ever.

Holy and terrible is his Name : the Fear of the Lord is the Beginning of Wisdom.

All have a good Understanding that do according to it : his Praising continues for ever and ever.

Ant. Faithful are all his Commandments, established for ever and ever.

Ant. In his Commandments.

Fidelia omnia mandata ejus : confirmata in sæculum sæculi, * facta in veritate & æquitate.

Redemptionem misit populo suo : * mandavit in æternum testamentum suum.

Sanctum & terrible nomen ejus ; * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM III.

BLessed is the Man that fears the Lord : he shall have a great Affection for his Commandments.

His Seed shall be mighty on the Earth : the Generation of the Righteous shall be blessed.

Glory and Riches are in his House : and his

BEatus vir qui timet Dominum : * in mandatis ejus volet nimis.

Potens in terra erit semen ejus : generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus : * & justitia ejus

ejus manet in sæculum
sæculi.

Exortem est in tene-
bris lumen rectis : *
misericors & misereator
& justus.

Jucundus homo qui
miseretur & commodat,
disponet sermones suos
in judicio : * quia in
æternum non commo-
vebitur.

In memoria æterna
erit justus : * ab auditi-
one mala non timebit.

Paratum cor ejus
sperare in Domino,
confirmatum est cor e-
jus : * non commove-
bitur, donec despiciat
inimicos suos.

Dispersit, dedit pau-
peribus : justitia ejus
manet in sæculum sæ-
culi, * cornu ejus ex-
altabitur in gloria.

Peccator videbit &
irascetur, dentibus suis
fremet & tabescet : *
desiderium peccatorum
peribit.

Ant. In mandatis e-
jus cupit nimis.

Justice abides for ever
and ever.

Light is risen up in
Darkness to the Righte-
ous : he is merciful and
indulgent and just.

Pleasant is the Man
that is merciful and lends,
that shall use his words
with Judgment : for he
shall not be moved for
ever.

The just Man shall be
in eternal Memory : he
shall not fear at the hear-
ing of Evil.

His Heart is ready to
hope in the Lord, his
Heart is confirmed : he
shall not be moved whilst
he looks down on his E-
nemies.

He distributed, he gave
to the Poor : his Justice
remains for ever and ever,
his Power shall be exalted
in Glory.

The Sinner shall see
and be angry, he shall
gnaw his teeth and pine
away : the Desire of Sin-
ners shall perish.

Ant. In his Command-
ments he has great De-
light.

Ant.

Ant. Let the Name of
the Lord.

Ant. Sit nomen Do-
mini.

PSALM 112.

PRaise the Lord, ye
Children, praise ye
the Name of the Lord.

Be the Name of the
Lord blessed, from this
present, and for ever.

From the rising of the
Sun to the going down,
the Name of the Lord is
laudable.

The Lord is high a-
bove all Nations, and his
Glory above the Heavens.

Who is as the Lord
our God, that dwells on
High in Heaven, and be-
holds the low Things in
the Earth?

Raising up the needy
Man from the Earth, and
lifting up the poor Man
out of the Dung.

To place him with
Princes, with the Princes
of his People.

Who makes the bar-
ren Woman to dwell in
a House, a joyful Mo-
ther of Children.

Ant. Let the Name of

LAudate, pueri, Do-
minum, * laudate
nomen Domini.

Sit nomen Domini
benedictum, * ex hoc
nunc, et usque in sæ-
culum.

A solis ortu usque ad
occasum, * laudabile
nomen Domini.

Excelsus super omnes
gentes Dominus, * &
super cœlo gloria ejus.

Quis sicut Dominus
Deus noster, qui in al-
tis habitat, * & humilia
respicit in cœlo & in
terra?

Suscitans à terra ino-
pem, & de stercore eri-
gens pauperem.

Ut collocet eum cum
principibus, * cum prin-
cipibus populi sui.

Qui habitare facit
sterilem in domo, *
matrem filiorum lætan-
tem.

Ant. Sit nomen do-
mini

mini benedictum in sæ-
cula.

Ant. Nos qui vivi-
mus.

the Lord be blessed for
ever.

Ant. We that live.

PSALM 113.

IN exitu *Israel* de *Æ-*
gypto, * *domus Jacob*
de populo barbaro ;

Facta est *Judæa*
sanctificatio ejus, * *Is-*
rael potestas ejus.

Mare vidit & fugit ;
* *Jordanes* conversus
est retrosum.

Montes exultaverunt
ut arietes, * & colles si-
cut agni ovium.

Quid est tibi, mare,
quod fugisti ? * & tu
Jordanes quia conver-
sus es retrorsum ?

Montes exultastis si-
cut arietes, * & colles
sicut agni ovium.

A facie Domini mo-
ta est terra, * à facie
Dei *Jacob*.

Qui convertit pe-
tram in stagna aqua-

IN the coming forth
of *Israel* out of *E-*
gypt, of the House of
Jacob from a barbarous
People ;

Judæa was made his
Sanctification, *Israel* his
Dominion.

The Sea saw and fled ;
the *Jordan* was turned
backward.

The Mountains leaped
as Rams, and the little
Hills as the Lambs of
Sheep.

What ails thee, O
Sea, that thou didst flee ?
and thou, O *Jordan*, that
thou wert turned back-
ward ?

Ye mountains leaped as
Rams, and ye little Hills
as the Lambs of Sheep.

At the Face of the
Lord the Earth was
moved, at the Face of
the God of *Jacob*.

Who turned the Rock
into Pools of Waters, and
the

the hard Stone into Fountains of Water.

Not to us, O Lord, not to us; but to thy Name give the Glory;

For thy Mercy and thy Truth; lest at any Time the *Gentiles* say, Where is their God?

But our God is in Heaven: he has done all Things whatever he would.

The Idols of the *Gentiles* are Silver and Gold, the Works of Mens Hands.

They have a Mouth and shall not speak: they have Eyes and shall not see.

They have Ears and shall not hear: they have Nostrils and shall not smell.

They have Hands and shall not handle: they have Feet and shall not walk: they shall not cry in their Throat.

Let them that make them become like to them; and all that confide in them.

The House of *Israel*

rum, * & rupem in fontes aquarum.

Non nobis, Domine, non nobis; sed nomini tuo da gloriam;

Super misericordia tua & veritate tua; * ne quando dicant *Gentes*, Ubi est Deus eorum?

Deus autem noster in cælo: * omnia quæcunque voluit fecit.

Simulacra *Gentium* argentum & aurum, * opera manuum hominum.

Os habent & non loquentur: * oculos habent & non videbunt.

Aures habent & non audient: * nares habent & non odorabunt.

Manus habent & non palpabunt: pedes habent & non ambulant: * non clamabunt in gutture suo.

Similibus illis fiant qui faciunt ea; * & omnes qui confidunt in eis.

Domus *Israel* speravit

vit in Domino : * ad-
jutor eorum & protec-
tor eorum est.

Domus *Aaron* spera-
vit in Domino : * ad-
jutor eorum & protec-
tor eorum est.

Qui timent Domi-
num speraverunt in Do-
mino : * adjutor eorum
& protector eorum est.

Dominus memor fuit
nostri : * & benedixit
nobis.

Benedixit domui *Is-
rael* : * benedixit do-
mui *Aaron*.

Benedixit omnibus
qui timent Dominum,*
pupillis cum majoribus.

Adjiciat Dominus su-
per vos : * super vos &
super filios vestros.

Benedicti vos à Do-
mino,* qui fecit coelum
& terram.

Coelum coeli Domi-
no : * terram autem
dedit filiis hominum.

Non mortui lauda-
bunt te, Domine : * ne-
que omnes qui descen-
dunt in infernum.

has hoped in the Lord :
he is their Helper and
their Protector.

The House of *Aaron*
has hoped in the Lord :
he is their Helper and
their Protector.

They that fear the Lord
have hoped in the Lord :
he is their Helper and
their Protector.

The Lord has been
mindful of us : and has
blessed us.

He has blessed the House
of *Israel* : he has blessed
the House of *Aaron*.

He has blessed all that
fear the Lord, the little
with the great.

The Lord add upon
you : upon you and upon
your Children.

Be you blessed by the
Lord, who made Heaven
and Earth.

The Heaven of Hea-
vens belongs to the Lord :
but the Earth he has
given to the Children of
Men.

The Dead shall not
praise thee, O Lord : nor
all they that go down in-
to Hell.

But

But we that live bless
our Lord, from this Time
and for ever.

Ant. We that live bless
our Lord.

Sed nos qui vivimus
benedicimus Domine,*
ex hoc nunc & usque
in sæculum.

Ant. Nos qui vivi-
mus benedicimus Do-
mino.

The little Chapter, Phil. 2.

BRethren, let this Sen-
timent be in you,
which was also in *Jesus*
Christ, who when he was
in the Form of God
thought it not Robbery that
he was equal to God; but
he emptied himself, taking
the Form of a Servant,
being made to the Like-
ness of Men, and in habit
found as a Man.

The Hymn.

BEhold the Royal En-
signs fly,
Bearing the Cross's Mys-
tery:
Where Life itself did
Death endure,
And by that Death did
Life procure.
A cruel Spear let out a
Flood
Of Water mix'd with
saving Blood.

FRatres, hoc enim
sentite in vobis, quod
& in *Christo Jesu*; qui
cum in forma Dei esset,
non rapinam arbitratus
est esse se æqualem Deo:
sed semetipsum exina-
nivit, formam servi ac-
cipiens in similitudi-
nem hominum factus,
& habitu inventus ut
homo.

Hymnus.

VExilla Regis pro-
deunt,
Fulget Crucis Myste-
rium:
Qua vita mortem per-
tulit,
Et morte vitam protu-
lit.
Quæ vulnerata lanceæ
Mucrone diro, crimi-
num.

Which

Ut nos lavaret sordibus,

Magnavit unda & sanguine.

Impleta sunt quæ concinit,

David fideli carmine,

Dicendo Nationibus,

Regnavit à ligno Deus.

Arbor decora & fulgida,

Ornata regis purpura,

Electa digno stipite

Tam sancta membra tangere?

Beata, cujus brachiis

Pretium pependit sæculi,

Statera facta corporis,

Tulitque prædam tartari.

O crux ave spes unica,

Hoc passiones tempore :

Piis adauge gratiam,

Reisque dele crimina.

Which gushing from the Saviour's Side,

Drown'd our Offences in the Tide.

The Mystery we now unfold,

Which *David's* faithful Verse foretold

Of our Lord's Kingdom, whilst we see

God ruling Nations from a Tree.

O lovely Tree, whose Branches wore

The Royal Purple of his Gore :

How glorious does thy Body shine,

Supporting Members so divine?

The World's blest Balance thou wert made,

Thy happy Beam its Purchase weigh'd,

And bore his Limbs, who snatch'd away

Devouring Hell's expected Prey.

Hail, Cross, our Hope, on thee we call,

Who keep this mournful Festival :

Grant to the Just Increase of Grace,

And ev'ry Sinner's Crimes efface.

E

Blest

Blest Trinity, we Praises
sing

To thee, from whom all
Graces spring :

Celestial Crowns on those
bestow,

Who conquer by the
Cross below. Amen.

V. Deliver me, O Lord,
from the wicked Man.

R. From the unjust
Man, deliver me.

*The Canticle of the Blessed
Virgin Mary, Luke 1.*

MY Soul magnifies the
Lord.

And my Spirit has re-
joiced in God my Savi-
our.

Because he has regard-
ed the Humility of his
Hand maid : for behold
from henceforth all Ge-
nerations shall call me
Blessed.

Because he that is migh-
ty has done great Things
for me : and his Name is
holy.

And his Mercy is shewn
from Generation to Ge-
neration to those that fear
him.

Te, fons salutis Trini-
tas,

Collaudet omnis spiri-
tus :

Quibus crucis victori-
am

Largiris, adde præmi-
um. Amen.

V. Eripe me, Do-
mine, ab homine ma-
lo.

R. A viro iniquo,
eripe me.

*Canticum Beatæ Mariæ
Virginis, Luc. 1.*

MAgnificat * anima
mea Dominum.

Et exultavit spiritus
meus : * in Deo salu-
tari meo.

Qui respexit humi-
litem ancillæ suæ : *
ecce enim ex hoc bea-
tam me dicent omnes
generationes.

Quia fecit mihi mag-
na qui potens est : * &
sanctum nomen ejus.

Et misericordia ejus
à progenie in progenies
* timentibus eum.

Fecit

Fecit potentiam in
brachio suo : * disperfit
super bos mente cordis
sui.

Deposuit potentes de
sede, * & exaltavit hu-
miles.

Esurientes implevit
bonis : * & divites di-
misit inanes.

Suscepit *Israel* pue-
rum suum : recordatus
misericordiæ suæ.

Sicut locutus est ad-
patres nostros, *Abra-
ham*, & semini ejus in
sæcula.

Ant. Cœnantibus au-
tem illis, accepit *Jesus*
panem, & benedixit,
ac fregit, deditque dis-
cipulis suis.

V. Christus factus est
pro vobis obediens us-
que ad mortem.

Pater noster, *totum*
sub silentio.

Ant. Scriptum est
enim, percutiam pas-
torem, & dispergentur
oves gregis : postquam
autem resurrexero, præ-
cedam vos in *Galilaum* :

He has shewn Strength
in his Arm : he has dis-
persed the Proud in the
Imagination of their
Hearts.

He has deposed the
Mighty from their Seats,
and has exalted the Hum-
ble.

The Hungery he has
fill'd with good Things :
and the Rich he has sent
away empty.

He has protected his
Servant *Israel*, remember-
ing his Mercy.

As he spoke to our Fa-
thers, to *Abraham*, and his
Posterity for ever.

Ant. As they were at
Supper, *Jesus* took Bread,
and bless'd it, and broke
it, and gave it to his Dis-
ciples.

V. *Christ* became obe-
dient for us unto Death.

Our Father, *all in Si-
lence.*

Ant. For it is written,
I will strike the Shepherd,
and the Sheep of the
Flock shall be dispers'd :
but after I shall rise again,
I will go before you into

Galilee : There you shall see me, says our Lord. *ibi me videbitis, dicit Dominus.*

The PRAYER.

A Lmighty and everlasting God, who would'st have our Saviour take upon him our Flesh, and suffer on a Cross, to give Mankind an Example of Humility : mercifully grant, that we may improve by the Instructions of his Patience, and have a Part in his Resurrection. Thro' the same Lord.

V. The Lord be with you. *R.* And with thy Spirit. *V.* Let us bless our Lord. *R.* Thanks be to God. *V.* May the Souls of the Faithful, thro' the Mercy of God, rest in Peace. *R.* Amen.

O Mnipotens sempiternus Deus, qui humano generi, ad imitandum humilitatis exemplum, salvatorem nostrum carnem sumere, & crucem subire voluisti : concede propitius, ut & patientiæ ipsius habere documenta, & resurrectionis consortia mereamur. Per eundem Dominum.

V. Dominus vobiscum. *R.* Et cum spiritu tuo. *V.* Benedicamus Domino. *R.* Deo gratias. *V.* Fidelium animæ, per misericordiam Dei, requiescant in pace. *R.* Amen.



COMPLIN.

Lector incipit : Jube Domine, benedicere. *Benedictio:* Noctem quietam & finem perfectum concedat nobis Dominus omnipotens. R. Amen.

The Reader begins : Pray, Father, give me your Blessing. *The Blessing :* May our Almighty Lord grant us a quiet Night, and a happy End. R. Amen.

The short LESSON, 1 Pet. 5.

FRatres, sobrii estote & vigilate : quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret ; cui resistite, fortes in fide.—Tu autem, Domine, miserere nobis. R. Deo gratias.

V. Adjutorium nostrum in nomine Domini. R. Qui fecit cælum & terram. Pater noster, *Secreto.*

Brethren, be sober, and watch : because your Adversary the Devil goes about like a roaring Lion, seeking whom he may devour ; whom resist, being strong in Faith.—And thou, O Lord, have Mercy on us. R. Thanks be to God.

V. Our Help is in the Name of the Lord. R. Who hath made Heaven and Earth. Our Father, *Secretly.*

Then the Priest makes the Confession :

Confiteor Deo omnipotenti, &c.

I confess to Almighty God, &c.

The Choir Answers :

Almighty God have
 Mercy on you, forgive
 you your Sins, and bring
 you to Life everlasting.
 R. Amen.

Misereatur tui omni-
 potens Deus, & dimissis
 peccatis tuis perducatur
 te ad vitam æternam.
 R. Amen.

Then it repeats the Confession.

I confess to Almighty
 God, to blessed *Mary*,
 ever Virgin, to blessed
Michael the Archangel, to
 blessed *John the Baptist*,
 to the holy Apostles *Peter*
 and *Paul*, to all the Saints,
 and to you Father, that
 I have very much sinned
 in Thought, Word, and
 Deed, thro' my Fault,
 thro' my Fault, thro' my
 very great Fault. There-
 fore I beseech blessed *Ma-*
ry ever Virgin, blessed
Michael the Archangel,
 blessed *John the Baptist*,
 the holy Apostles *Peter*
 and *Paul*, all the Saints,
 and you Father, to pray
 for me to our Lord God.

Confiteor Deo om-
 nipotenti, beatæ *Mariæ*
 semper virgini, beato
Michaeli Archangelo,
 beato *Joanni Baptista*,
 sanctis apostolis *Petro* &
Paulo, omnibus sanctis,
 & tibi pater, quia pec-
 cavi nimis cogitatione,
 verbo & opere, mea
 culpâ, mea culpâ, mea
 maxima culpâ. Ideo
 precor beatam *Mariam*
 semper virginem, bea-
 tum *Michaelem Archan-*
gelum, beatum *Joannem*
Baptistam, sanctos apos-
 tolos *Petrum* & *Pau-*
lum, omnes sanctos, &
 te pater, orare pro me
 ad Dominum Deum
 nostrum.

The Choir having ended the Confession, the Priest says :

Almighty God have
 Mercy on you, forgive

Misereatur vestri om-
 nipotens Deus, & di-
 missis

missis peccatis vestris
perducot vos ad vitam
æternam. *R. Amen.*

Indulgentiam, abso-
lutionem, & remissio-
nem peccatorum nos-
trorum tribuat nobis
omnipotens & miseri-
cors Dominus. *R. A-
men.*

V. **C**ONverte nos, De-
us, salutaris nos-
ter. *R.* Et averte iram
tuam à nobis. *V.* Deus,
in adiutorium meum
intende. *R.* Domine
ad adjuvandum me fes-
tina. Gloria Patri, &c.
Alleluia.

Ant. Miserere.

you your Sins, and bring
you to Life everlasting.
R. Amen.

May our Almighty and
Merciful Lord grant us
the Pardon, the Absolu-
tion, and the Remission
of our Sins. *R. Amen.*

V. **C**ONvert us, O God,
our Saviour. *R.*
And turn away thy
Anger from us. *V.* O
God, come to my Assist-
ance. *R.* O Lord, make
haste to help me. Glory
be to the Father, &c.
Alleluia.

Ant. Have Mercy.

PSALM 4.

CUM invocarem ex-
audivit me Deus
justitiæ meæ: * in tri-
bulatione dilatasti mihi.

Miserere mei, * & ex-
audi orationem meam.

Filii hominum, us-
quequo gravi corde? *
Ut quid diligitis vani-
tatem & quæritis men-
dacium?

Et scitote, quoniam

WHEN I invocated
the God of my Jus-
tice heard me: in Tri-
bulation thou hast en-
larged me.

Have Mercy on me,
and hear my Prayer.

Ye Sons of Men, how
long have you heavy
Hearts? Why do you
love Vanity, and seek
Lying?

And know, that the
E 4 Lord

Lord has made his Holy One marvellous: the Lord will hear me when I shall cry to him.

Be ye angry, and sin not: The Things that you say in your Hearts, in your Chamber be ye sorry for.

Offer a sacrifice of Justice, and hope in the Lord: many say, Who shews us good Things?

The Light of thy Countenance. O Lord, is signed upon us: thou hast given Gladness in my Heart.

By the Fruit of their Corn, Wine and Oil, they are multiplied.

In Peace I will both sleep and rest.

Because thou, O Lord, hath singularly settled me in Hope.

PSALM 30.

IN thee, O Lord, I have hoped, let me not be confounded for ever: in thy Justice deliver me.

Incline thine Ear to me: make haste to deliver me.

Be unto me a protec-

mirificavit Dominus sanctum suum: * Dominus exaudiet mecum clamavero ad eum.

Iraſcimini & nolite peccare: * quæ dicitis in cordibus vestris, in cudilibus vestris compungimini.

Sacrificate sacrificium justitiæ, & sperate in Domine: * multi dicunt, Qui ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine: * dedisti lætitiā in corde meo.

A fructu frumenti, vini, & olei sui * multiplicati sunt.

In pace id ipsum * dormiam & requiescam.

Quoniam tu, Domine, singulariter in spe * constituisti me.

IN te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

Inclina ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protec-

protectorem, & in domum refugi, * ut saluum me facias.

Quoniam fortitudo mea, & refugium meum es tu ; * propter nomen tuum deduces me, & enutries me.

Educes me de laqueo hoc quem absconderunt mihi, * quoniam tu es protector meus.

In manus tuas commendo spiritum meum : * redemisti me, Domine, Deus veritatis.

ting God, and a House of Refuge, that thou may'st save me.

Because thou art my Strength and my Refuge ; and for thy Name thou wilt conduct me, and wilt nourish me.

Thou wilt bring me out of the Snare which they have hid for me, because thou art my Protector.

Into thy Hands I commend my Spirit : thou hast redeemed me, O Lord God of Truth.

PSALM 90.

QUI habitat in adjutorio altissimi, * in protectione Dei coeli commorabitur.

Dicit Domino : sustceptor meus es tu & refugium meum : * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, * & à verbo aspero.

Scapulis suis obumbrabit tibi, * & sub pennis ejus sperabis.

HE that dwells in the Help of the Highest, shall abide in the Protection of the God of Heaven.

He shall say to thee Lord : thou art my Protector and my Refuge : my God, I will hope in him.

Because he has delivered me from the Snare of the Hunters, and from the sharp Word.

With his Shoulders he will over-shadow thee, and under his Wings thou shalt hope.

With a Shield shall his Truth encompass thee : thou shalt not be afraid of the Fear in the Night.

Of the Arrow flying in the Day, of Business walking in Darkness, of Invasion, and of the Mid-day Devil.

A Thousand shall fall on thy Side, and ten thousand on thy Right-hand ; but to thee it shall not approach.

But thou shalt consider with thy Eyes, and shalt see the Tribulation of Sinners.

Because thou, O Lord, art my Hope ; thou hast made the highest thy Refuge.

There shall come no Evil to thee, and the Scourge shall not approach thy Tabernacle.

Because he has given his Angels charge of thee, that they keep thee in all thy Ways.

They shall bear thee in their Hands, lest perhaps thou knock thy Foot against a Stone.

Thou shalt walk upon the Asp and the Basilisk,

Scuto circumdabis te viritas ejus : * non timebis à timore nocturno.

A sagitta volante in die, à negotio perambulante in tenebris, * ab incurfu, & dæmonio meridiano.

Cadent à latere tuo mille, & decem millia à dextris tuis ; * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis, * & retributionem peccatorum videbis.

Quoniam tu es Domine, spes mea ; * altissimum posuisti refugium tuum.

Non accedit ad te malum, * & flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te, * ut custodiant te in omnibus viis tuis.

In manibus portabunt te, * de sorte offendas ad lapidem pedem tuum.

Suder aspidem & basiliscum ambulabis, & conculbas

conculbas leonem & draconem.

Quoniam in me speravit liberabo eum; * protegame eum quoniam cognovit nomen meum.

Clamabit ad me, & ego exaudiam eum; * cum ipso sum in tribulatione; eripiam eum, & glorificabo eum.

Longitudine dierum replebo eum, * & ostendam illi salutare meum.

and thou shalt tread upon the Lion and the Dragon.

Because he has hoped in me I will deliver him: I will protect him because he has known my Name.

He shall cry to me, and I will hear him; I am with him in Tribulation; I will deliver him, and will glorify him.

I will replenish him with Length of Days, and I will shew him my Salvation.

PSALM 133.

ECCE nunc benedicite Dominum * omnes servi Domini.

Qui statis in domo Domini, * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta, * & benedicite Dominum.

Benedicat te Dominus ex Sion, * qui fecit cælum & terram.

Ant. Miserere mei, Domine, & exaudi orationem meam.

BEhold now bless the Lord, all ye Servants of the Lord.

Who stand in the House of the Lord, in the Courts of the House of our God.

In the Night lift up your Hands towards the Holy Places, and bless the Lord.

The Lord bless thee from Sion, who made Heaven and Earth.

Ant. Have Mercy on me, O Lord, and hear my Prayer.

The

The HYMN.

TO thee, before the
Close of Day,
Creator of the World,
we pray :

With wonted Mercy us
direct,

And from Nocturnal
Harms protect.

Let no vain Dreams
disturb our Sleep,
And nightly Phantoms
from us keep :

Satan suppress, that by
his Wiles

Our Bodies know not
what defiles.

Merciful Father, bend
thy Ear ;

Coequal Son, our Prayers
hear ;

O holy Spirit, hear our
Cry,

Who live all three eter-
nally. Amen.

TE lucis, ante ter-
minum,

Rerum Creator, posci-
mus ;

Ut pro tua clementia,

Sis præsul & custodia,

Procul recedant som-
nia,

Et noctium phanta-
mata ;

Hostemque nostrum
comprime,

Ne polluantur corpora.

Præsta, Pater piissi-
me ;

Patrique compar unice ;

Cum Spiritu Paraeleto,

Regnans per omne sæ-
culum. Amen.

The little Chapter, Jerem. 14.

THOU art in us, O
Lord, and thy holy
Name has been invoked
upon us, forsake us not,
O Lord our God.

The Short R. Into thy
Hands, O Lord, I com-

TU autem in nobis
es, Domine, & no-
men sanctum tuum in-
vocatum est super nos,
ne de relinquas nos,
Domine Deus noster.

R. breve. In manus
tuas, Domine, com-
mendo

mendo spiritum meum. In manus tuas, Domine, commendo spiritum meum. *V.* Redemisti nos, Domine Deus veritatis. Commendo spiritum meum. Gloria Patri, & Filio, & Spiritui Sancto. In manus tuas, Domine, commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi. *R.* Sub umbra alarum tuarum protege nos.

Ant. Salva nos.

mend my Spirit. Into thy Hands, O Lord, I commend my Spirit. *V.* Thou hast redeemed us, O Lord God of Truth I commend my Spirit. Glory be to the Father and to the Son, and to the Holy Ghost. Into thy Hands, O Lord, I commend my Spirit.

V. Preserve us, O Lord, as the Apple of thy Eye. *R.* Shelter us under the Shadow of thy Wings.

Ant. Save us.

The Song of Simeon, called the Nunc dimittis.

LUKE 2.

NUNC dimittis servum tuum, Domine, * secundum verbum tuum in pace :

Qui viderunt oculi mei * salutare tuum ;

Quod paraſti * ante faciem omnium populorum ;

Lumen ad revelationem Gentium, * & gloriam plebis tuæ *Israel.*

Gloria Patri, &c.

Ant. Salva nos, Do-

NOW thou doſt diſmiſs thy Servant, O Lord, according to thy Word in Peace.

Because my Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People.

A Light to the illumination of the Gentiles, and to the Glory of thy People *Israel.*

Glory be to the Father, &c.

Ant. Save us, O Lord, waking,

waking, and keep us sleeping, that we may watch with Christ, and rest in Peace.

Lord, have Mercy on us. Christ have Mercy on us. Lord have Mercy on us. Our Father, *Secretly*. *V.* And lead us not into Temptation. *R.* But deliver us from Evil. I believe in God, *Secretly*. *V.* The Resurrection of the Body. *R.* Life everlasting. Amen.

V. Thou art blessed, O Lord, the God of our Fathers. *R.* And thou art worthy of Praise, and glorious for ever. *V.* Let us bless the Father and the Son, with the Holy Ghost. *R.* Let us praise and extol them for ever. *V.* Thou art blessed, O Lord, in the Firmament of Heaven. *R.* And thou art worthy of Praise, glorious, and to be extolled for ever. *V.* Our almighty and merciful Lord bless and preserve us. *R.* Amen.

V. Vouchsafe, O Lord, to keep us this Night. *R.*

mine, vigilantes, custodi nos dormientes, ut vigilemus cum Christo, & requiescamus in pace.

Kyrie eleison, Christe eleison. Kyrie eleison. Pater noster, *Secretò*. *V.* Et ne nos inducas in tentationem. *R.* Sed libera nos à malo. Credo in Deum, *Secretò*. *V.* Carnis resurrectionem. *R.* Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum. *R.* Et laudabilis & gloriosus in sæcula. *V.* Benedicamus Patrem & Filium, cum Sancto Spiritu. *R.* Laudemus & super exaltemus eum in sæcula. *V.* Benedictus es, Domine, in firmamento cœli. *R.* Et laudabilis, & gloriosus, & superexaltatus in sæcula. *V.* Benedicat & custodiat nos omnipotens & misericors Dominus. *R.* Amen.

V. Dignare, Domine, nocte ista. *R.* Sine peccato

peccato nos custodire.
V. Misere nostri, Domine. *R.* Misere nostri. *V.* Fiat misericordia tua, Domine, super nos. *R.* Quemadmodum speravimus in te. *V.* Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

Oremus.

VISITA, quæsumus Domine, habitationem istam, & omnes infidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant; & benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum. *R.* Et cum spiritu tuo. *V.* Benedicamus Domino. *R.* Deo gratias. *Benedictio*: Benedicat & custodiat nos omnipotens & misericors Dominus, Pater, & Filius, & Spiritus Sanctus. *R.* Amen.

Without Sin. *V.* Have Mercy on us, O Lord. *R.* Have Mercy on us. *V.* Let thy Mercy, O Lord, be shewn upon us. *R.* As we have put our Trust in thee. *V.* O Lord, hear my Prayer. *R.* And let my Cry come to thee. *V.* Our Lord be with you. *R.* And with thy Spirit.

Let us pray.

VISIT, we beseech thee, O Lord, this Habitation, and remove far from it all the Snares of the Enemy: let thy holy Angels dwell in it, to preserve us in Peace; and let thy Blessing be always upon us. Thro' our Lord.

V. Our Lord be with you. *R.* And with thy Spirit. *V.* Let us bless our Lord. *R.* Thanks be to God. *The Blessing*: Our Almighty and merciful Lord, Father, Son, and Holy Ghost bless and preserve us. *R.* Amen.

The

The ANTIPHON.

HAIL *Mary*, Queen
of heav'nly Spheres:

Hail, whom th' Angelick
Host reveres :

Hail fruitful Root : hail
sacred Gate ;

Whence the World's Light
Derives its Date.

O Glorious Maid, with
Beauty blest,

May Joys eternal fill thy
Breast :

'Thus crown'd with Beau-
ty and with Joy,

Thy Prayers with *Christ*
for us employ.

V. Vouchsafe, O fa-
cred Virgin, to accept of
my Praises. *R.* Give me
Power against thy Ene-
mies.

Let us pray.

GRant us, O merciful
God, Strength against
all our Weakness ; that
we, who celebrate the
Memory of the holy Mo-
ther of God, may by the
Help of her Intercession
rise again from our Ini-
quities. Thro' the same
Christ our Lord. *R.* A-
men.

ANTIPHONA.

AVE, Regina cœlo-
rum :

Ave, domina angelo-
rum :

Salva radix : salve por-
ta ;

Ex qua mundo lux est
orta .

Gauda, virgo glori-
osa,

Super omnes speciosa:

Vale, ô valdè decora,

Et pro nobis *Christum*
exora.

V. Dignare me lau-
dare te, virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

Oremus.

CONcede, misericors
Deus, fragilitati
nostræ præsidium ; ut
qui sanctæ Dei geni-
tricis memoriam agi-
mus intercessionis ejus
auxilio à nostris iniqui-
tatibus resurgamus. Per
eundem *Christum* Do-
minum nostrum. *R.*
Amen.

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Opius crucior, quam mortui, et usum
 ut vivas, morior, quoniam dicitur: non

Scham mir, gelitten hab' verdien
 und was das Ich gelitten vor mich
 ich Sterb' vor dich, das Leben mag
 doch täglich mich zu Tod' schlag'.

et Benedictus

et Benedictus

M O N D A Y

I N

H O L Y W E E K

The Priest begins the Mass at the Foot of the Altar, as p. 19, till he comes to

The Introit.

JUDICA, Domine, nocentes me, expugna impugnates me: apprehende arma & scutum, & exurge in adiutorium meum, Domine, virtus salutis meæ. *Pf.* Effunde frameam, & concludere adversus eos qui persequuntur me: dic animæ meæ: Salus tua ego sum. Judica, Domine, &c.

Judge, O Lord, those that hurt me, defeat those that assault me: take thy Armour and Shield, and come to my Assistance, O Lord, the Strength of my Salvation. *The Psalm.* Draw thy Sword, and hold it against those that persecute me: say to my Soul: I am thy Salvation, Judge O Lord, &c.

Kyrie eleison, as before, p. 22.

Oremus.

Let us pray.

DA, quæsumus, omnipotens Deus, ut qui in tot adversis ex

GRANT, we beseech Thee, Almighty God, that we, who thro' our

our Weakness faint under so many Adversities, may recover by the Passion of thy only begotten Son. Who with Thee and the Holy Ghost lives and reigns One God for ever and ever. *R. Amen.*

nostra infirmitate deficiamus, intercedente unigenitii Filii tui passionem respiremus. Qui tecum vivat & regnat in unitate Spiritus Sancti Deus. Per omnia secula seculorum. *R. Amen.*

Then is said either the Prayer against the Persecutors of the Church, or, The Prayer for the Pope, as below.

BE appeased, we beseech thee, O Lord, and hear the Prayers of thy Church; that being delivered from all Adversity and Errors, it may serve Thee in secure Liberty. Thro' our Lord, &c.

ECclesiæ tuæ, quæsumus, Domine, precibus placatus admitte; ut destructis adversitatibus & erroribus universis, secura tibi serviat libertare. Per Dominum nostrum, &c.

The Prayer for the Pope.

O God, the Pastor and Governor of all the Faithful, mercifully regard thy Servant *N.* whom thou hast been pleased to make supreme Pastor of thy Church: give him Grace, we beseech Thee, to profit by Word and Example all that are under his Charge; that both he and the

DEUS, omnium Fidelium pastor & rector, famulum tuum *N.* quem pastorem Ecclesia tua præesse voluisti, propitius respice; da ei, quæsumus, verbo et exemplo, quibus præest proficere; ut ad vitam una cum grege sibi credito, perveniat sempiternam. Per Dominum

num nostrum *Jesum*
Christum, &c,

Flock committed to him
may come to Life ever-
lasting. Thro' our Lord,
&c.

Lectio Isaiaë Prophe-
tæ, Cap. 50.

IN deibus illis, dixit
Isaias : Dominus De-
us aperuit mihi aurem,
ego autem non con-
tradico : retorsum non
abii. Corpus meum
dedi percutientibus, &
genas meas vellentibus:
faciem meam non a-
vertii ab increpantibus
& conspuentibus in me.
Dominus Deus auxilia-
tor meus, ideo non sum
confusus : ideo posui
faciem meam, ut pe-
tram durissimam, &
scio, quoniam non con-
fundar. Juxta est qui
justificat me, quis con-
tradicit mihi ? Stemus
simul, quis est adversa-
rius meus ? Accedat ad
me. Ecce Dominus
Deus auxiliator meus,
quis est qui condemnet
me ? Ecce omnes quasi
vestimentem conteren-
tur, tineas comedet eos.
Quis ex vobis timens

The Lesson out of the
Prophet Isaias, Chap. 50.

IN those Days, *Isaias*
said : The Lord God
has opened my Ear, and
I do not contradict him :
I am not gone backward.
I have given my Body to
those that strike me, and
my Cheeks to those that
pluck them : I have not
turned away my Face
from those that abuse and
spit on me. The Lord
God is my Helper, there-
fore I have not been con-
founded : therefore I have
made my Face like a most
hard Rock, and I know
that I shall not be con-
founded. He is nigh that
justifies me, who will
contradict me ; Let us
stand together, who is my
Adversary ? Let him
come to me. Behold the
Lord God is my Helper,
who is he that will con-
demn me ? Behold they
shall all be destroyed as a
Garment ; the Moth will
eat

eat them. Which of you fears the Lord, and hears the Voice of his Servant? He that has walked in Darkness, and has no Light, let him hope in the Name of the Lord, and rely on his God.

The Gradual Arise, O Lord, and attend to my Judgment, to my Cause, my God and my Lord. *V.* Dray thy Sword, and hold it against those that persecute me.

The Tract. O Lord, render not to us according to the Sins we have committed, nor according to our Iniquities. *V.* O Lord, remember not our former Iniquities: let thy Mercies speedily prevent us; because we are become exceeding poor. *V.* Help us, O God our Saviour; and for the Glory of thy Name, O Lord, deliver us: and pardon us our Sins for the Sake of thy Name.

Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, & non est lumen ei, speret in nomine Domini, & innitatur super Deum suum.

Graduale. Exurge, Domine, & intende iudicio meo, Deus meus, & Dominus meus, in causam meam. *V.* Effunde frameam, & conclude adversus eos qui me persequuntur.

Tractus. Domine, non secundum peccata nostra, quæ fecimus nos, neque secundum iniquitates nostras retribuas nobis. *V.* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. *V.* Adjuva nos, Deus salutaris noster: & propter gloriam, nominis tui, Domine, libera nos: & propitius esto peccatis nostris, propter nomen tuum.

Munda cor meum, and Jube Domine benedicere, as p. 43.
Sequentia

Sequentia sancti Evangelii secundum Joannem, Cap. 12.

A Continuation of the holy Gospel according to St. John, Chap. 12.

ANTE sex dies Paschæ, venit *Jesus* Bethaniam, ubi *Lazarus* fuerat mortuus, quem suscitavit *Jesus*. Fecerunt autem ei coenam ibi: & *Martha* ministrabat, *Lazarus* verò unus erat ex discumbentibus cum eo. *Maria* ergo accepit libram unguenti nardi pistici pretiosi, & unxit pedes *Jesus*, & exterfit pedes ejus capillis suis: & domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, *Judas Iscariotes* qui erat eum traditurus: Quare hoc unguentum non venit trecentis denariis, & datum est egenis: Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, & oculos habens, ea quæ mittebantur, portabat. Dixit ergo *Jesus*: Sinite illam, ut in diem sepulturæ meæ

SIX Days before the Passover, *Jesus* came to Bethania, where *Lazarus* died, whom *Jesus* raised. And they made a Supper for him there: and *Martha* served him, and *Lazarus* was one of those that were at Table with him. And *Mary* took a Pound of precious Ointment of true Nard, and anointed the Feet of *Jesus*, and wiped his Feet with her Hair; and the House was filled with the Odour of the Ointment. Therefore one of his Disciples, *Judas Iscariot* that was to betray him, said; Why was not this Ointment sold for three hundred Pence, and given to the Poor? And he said this, not because he cared for the Poor, but because he was a Thief, and having the Purse, carried the Things that were put in. *Jesus* therefore said: Let her alone, that she may keep it for the Day of my Burial.

Burial, For ye have the Poor always with you: but me ye have not always. And a great Multitude of the *Jews* knew that he was there: and they came not for *Jesus* only, but to see *Lazarus*, whom he had risen from the Dead.

The Offertory. Deliver me from my Enemies, O Lord: to Thee I have fled, teach me to do thy Will: because thou art my God.

Suscipe, as before, p. 50, till he comes to the Prayer call'd

The Secret.

GRANT, Almighty God, that being purified by the powerful Virtue of these Sacrifices, we may arrive with greater Purity to their Fountain. Thro' our Lord, &c.

The Secret against the Persecutors of the Church.

PROTECT us, O Lord, who celebrate thy Mysteries: that applying ourselves to divine Things, we may serve Thee both

fervet illud. Pauperes enim semper habetis vobiscum: me autem non semper habetis. Cognovit ergo turba multa ex *Judæis*, quia illic est: & venerunt non propter *Jesus* tantum, sed ut *Lazarum*, viderent, quem suscitavit à mortuis.

Offertorium. Eripe me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

HÆC sacrificia nos omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum nostrum, &c.

PROTEGE nos, Domine tuis mysteriis servientes: ut divinis rebus inhærentes, & corpore tibi famulemur & mente.

mente. Per Dominum in Soul and Body. Thro'
nostrum, &c. our Lord, &c.

Or for the Pope.

O Blatis, quæsumus,
Domine, placare
muneribus : & famu-
lum tuum *N.* quem
pastorem Ecclesiæ tuæ
præesse voluisti, assi-
dua protectione guber-
na. Per Dominum
nostrum, &c.

BE, appeased, O Lord,
we beseech thee, by
these Offerings : and go-
vern by thy continual
Protection thy Servant *N.*
whom thou hast been
pleased to make supreme
Pastor of thy Church.
Thro' our Lord, &c.

*The Preface and Canon as from p. 52, to p. 67, till
he comes to*

Communia. Erubef-
cant & reveareantur si-
mul, qui gratulantur
malis meis : induantur
pudore, & reverentia,
qui maligna loquuntur
adversus me.

The Communion. Let
them blush and be a sham-
ed together, who rejoice
at my Evils : let them
be cloathed with Confu-
sion and Shame, that
speak malicious Things
against me.

The Prayer called the Post-communion.

PRæbeant nobis, Do-
mine, divinum tua
facta fervorem : quo
eorum pariter & actu
delectemur & fructu.
Per Dominum nostrum,
&c.

LET thy holy Myste-
ries, O Lord, inspire
us with thy divine Fer-
vour : that we may de-
light both in their Effect
and Celebration. Thro'
our Lord, &c.

The

The Post-communion against the Persecutors of the Church.

O Lord our God, we beseech thee to preserve those from human Dangers, to whom thou grantest a divine Communion. Thro' our Lord, &c.

QUæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non finas subiacere periculis. Per Dominum nostrum, &c.

Or for the Pope.

LET this Participation of the divine Sacrament, O Lord, protect us, and always save and strengthen thy Servant N. the supreme Pastor of thy Church, together with the Flock committed to him. Thro' our Lord, &c.

HÆC nos, quæsumus, Domine, divini sacramenti preceptio protegat, & famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, unicuique commissio sibi gregi, salvet semper & muniat. Per Dominum nostrum, &c.

The Prayer over the People.

Let us pray.

Oremus.

Bow down your Hands to God.

Humilitate capita vestra Deo.

HELP us, O God our Salvation: and grant, that we may celebrate with Joy the Memory of those Benefits, by which thou hast been pleased to redeem us. Thro' our Lord, &c.

ADJUVA nos, Deus salutaris noster: & ad beneficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum nostrum.

All the rest as before, p. 68.

TUESDAY

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*Omnes meos non peribunt in aeternum, et non
rapiet eos quisquam de manu mea. Ioan. 10.*

Io. Jac. Sartor fecit Colon.

T U E S D A Y

I N

H O L Y W E E K.

The Priest begins the Mass at the Foot of the Altar, as p. 19, till he comes to

The Introit.

NOS autem gloriari oportet in cruce Domini nostri *Jesu Christi*: in quo est salus, vita & resurrectio nostra: per quem salvati & liberati sumus. *Psalms.* Deus misereatur nostri, & benedicat nobis: illuminent vultum suum super nos, & misereatur nostri. Nos autem, &c.

WE ought to glory in the Cross of our Lord *Jesus Christ*: in whom is our Salvation, Life and Resurrection: by whom we have been saved and deliver'd. *The Psalm.* May God have Mercy on us, and bless us: may he illuminate us with his Countenance, and have Mercy on us. We ought, &c.

Kyrie eleison, as before, p. 22.

Oremus.

OMnipotens sempiterna Deus, da nobis ita Dominicæ passionis sacramenta pera-

Let us pray.

ALmighty and everlasting God, grant that we may so celebrate the Mysteries of our Lord's

Lord's Passion, as to obtain thy Pardon. Thro' the same Lord, &c.

gere: ut indulgentiam percipere mereamur. Per eundem Dominum nostrum, &c.

Then is said the Prayer against the Persecutors of the Church, or, for the Pope, as p. 98.

The Lesson out of the Prophet Jeremy, Chap. 11.

IN those Days: *Jeremy* said: O Lord, thou hast shewn me, and I have known it: then thou hast discovered to me their Designs. And I was as a mild Lamb, that is carried for a Victim: and I knew not that they had formed Designs against me, saying: Let us put Wood on his Bread, and turn him out of the Land of the Living, and let his Name be remember'd no more. But thou, O Lord of Hosts, that judgest justly, and triest the Reins and Hearts, let me see thy Vengeance upon them: for to thee I have discovered my Cause, O Lord my God,

The Gradual. When they were troublesome to me, I put on Hair-cloth,

Lecti Jeremiæ Prophetæ, Cap. 11.

IN diebus illis: dixit *Jeremias*: Domine, demonstrasti mihi, & cognovi: tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam: & non cognovi quia cogitaverunt super me consilia, dicentes: Mittamus lignum in panem ejus, & eradamus eum de terra viventium, & nomen ejus non memoretur amplius. Tu autem Domine sabaoth, qui judicas juste, & probas renes & corda, videam ultionem tuam ex eis: tibi enim revelavi causam meam, Domine Deus meus,

Graduale. Ego autem, dum mihi molesti essent, induebam me cilicio,

licio, & humiliabam in
 jejuniō animam meam :
 & oratio mea in sinu
 meo convertetur. *V.*
 Judica, Domine, no-
 centes me, expugna
 impugnantes me : ap-
 prehende arma & scu-
 tum, & exurge in ad-
 jutorium mihi.

*Passio Domini nostri
 Jesu Christi secundum
 Marcum, Cap. 14.*

IN illo tempore: E-
 rat Pascha & Azyma
 post biduum: & quæ-
 rebant summi sacerdo-
 tes & scribæ, quomodo
Jesum dolo tenerent, &
 occiderent. Dicebant
 autem: Non in die
 festo, ne forte tumultus
 fieret in populo. Et
 cum esset *Jesus Betha-
 niæ* in domo *Simonis*
 leprosi, & recumberet:
 venit mulier habens ala-
 bastrum unguenti nar-
 di spicati pretiosi, &
 fracto alabaistro effudit
 super caput ejus. Erant
 autem quidam indigne
 ferentes intra semetip-
 sos, & dicentes: Ut
 quid perditio ista un-

and humbled my Soul in
 Fasting: and my Prayer
 will be returned into my
 Bosom. *V.* Judge, O
 Lord, those that hurt me,
 defeat those that assault
 me: take thy Armour
 and Shield, and come to
 my Assistance.

*The Passion of our Lord
 Jesus Christ according to
 St. Mark, Chap. 14.*

AT that Time: Af-
 ter two Days was
 the *Passover* and the *A-*
zymes: and the Chief
 Priests and Scribes sought
 how they might deceit-
 fully seize on *Jesus*, and
 put him to Death. And
 they said: Not on the
 Festival-Day, lest per-
 haps there should be a
 Tumult among the Peo-
 ple. And when *Jesus* was
 at *Bethania*, in the House
 of *Simon* the Leper, and
 at Table, there came a
 Woman that had an A-
 labaster-box of precious
 Ointment of Spikenard;
 and having broken the A-
 labaster-box, she pour'd
 it on his Head. And

there were some that were angry within themselves, and said: Why is there made that Waste of the Ointment? For that Ointment might be sold for more than three hundred Pence to be given to the Poor. And they murmur'd against her. But *Jesus* said: Let her alone, why are ye troublesome to her? She has done a good Work on me. For ye have the Poor always with you; and when ye will, ye can do them good: but Me ye have not always. What she had, she has done: she has anointed my Body beforehand for its Burial. Amen I say to you, where-soever this Gospel shall be preach'd in the whole Word, what she has done will also be related in Memory of her. And *Judas Iscariot*, one of the Twelve, went to the Chief Priests, to betray him to them. Who were glad to hear it, and promised to give him Money. And he sought how he might conveniently betray

guentifaceta est? Poterat enim unguentum istud venundari ^{supra} proloquam trecentis denariis, & dari pauperibus. Et fremebant in eam. *Jesus* autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; & cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit unguere corpus meum in sepulturam. Amen dico vobis, ubicumque prædicatum fuerit Evangelium istud in universo mundo, & quod hæc fecit narrabitur in memoriam ejus. Et *Judas Iscariotes* unus de duodecim abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes gravati sunt: & promiserunt ei pecuniam se daturos. Et quærebat quomodo illum opportune traderet. Et primo die *Azymorum*, quando *Pascha* immolabant,

labant, dicunt ei discipuli: Quo vis eamus, & paremus tibi, ut manduces *Pascha*? Et mittit duos ex discipulis suis, & dicit eis: Ite in civitatem, & occurret vobis homo lagenam aquæ bajulans, sequimini eum: & quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi *Pascha* cum Discipulis meis manducem? Et ipse vobis demonstrabit coenaculum grande, stratum: & illic parate nobis. Et abierunt discipuli ejus, & venerunt in civitatem: & invenerunt sicut dixerat illis, & paraverunt *Pascha*. Vespere autem facto, venit cum duodecim. Et discumbentibus eis, & manducantibus, ait *Jesus*: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi coeperunt contristari, & dicere ei singulatim: Numquid ego? Qui ait illis: Unus

him. And the first Day of the *Azymas*, when they sacrificed the *Passover*, the Disciples say to him: Whither wilt thou have us go and prepare what thou wilt eat for the *Passover*? And he sends two of his Disciples, and says to them: Go ye into the City, and there will meet you a Man carrying a Pitcher of Water: follow him, and whatever Place he shall go into, tell the Master of the House, that your Master says: Where is my Room, in which I may eat the *Passover* with my Disciples? And he will shew you a large Parlour adorned: there prepare it for us. And his Disciples went away and came into the City: and they found it as he had told them, and prepared the *Passover*. And when Evening was come, he came with the Twelve. And as they were at Table and eating, *Jesus* says: Amen I say to you, that one of you that eats with me will betray me. But they began to be sad, and

to say to him severally : Is it I? Who says to them : It is One of the Twelve that dips his Hand with me in the Dish. And the Son of Man indeed goes, as it is written of him : but Woe to that Man, by whom the Son of Man shall be betrayed. It were well for that Man if he had not been born. And while they were eating, *Jesus* took Bread, and blessing it, broke it, and gave it to them, and said : Take ye, this is my Body. And having taken the Cup, giving Thanks, he gave it them : and they all drank of it. And he said to them : This is my Blood of the New Testament, that shall be shed for many. Amen I say to you, that now I will not drink of this Fruit of the Vine, until that Day, when I shall drink it new in the Kingdom of God. And having said a Hymn, they went out to the Mountain of *Olives*. And *Jesus* said to them : Ye shall all

ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo : Væ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit *Jesus* panem, & benedicens fregit, & dedit eis, & ait : Sumite, hoc est corpus meum. Et accepto calice, gratias agens dedit eis : & biberunt ex illo omnes. Et ait illis : Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei. Et hymno dicto, exierunt in montem *Olivarum*. Et ait eis *Jesus* : Omnes vos scandalizabimini in me in nocte ista : quia scriptum est : Percutiam pastorem, & dispergentur oves. Sed postquam

postquam resurrexero, præced m vos in *Galilaum*. *Petrus* autem ait illi: *Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Iesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus, vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem & omnes dicebant. Et veniunt in prædium, cui nomen *Gethsemani*, et ait discipulis suis: Sedete hic donec orem. Et assumit *Petrum*, & *Jacobum*, & *Joannem* s. cum: & coepit pavere & tædere. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic & vigilate. Et cum processisset paululum, procidit super terram: & orabat, ut si fieri posset, transfiret ab eo hora: & dixit: *Abba, Pater*, omnia tibiabilia sunt, transfer calicem hunc à*

be scandalized this Night at me: because it is written: I will strike the Shepherd, and the Sheep shall be dispersed. But after I shall be risen again, I will go before you into *Galilee*. But *Peter* said to him: Tho' all shall be scandalized at thee, yet I shall not. And *Iesus* said to him: Amen I say to thee, that To day in this Night, before the Cock has twice crow'd thou wilt deny me thrice. But he spoke still more: Tho' I was to die together with thee, I will not deny thee. And they all said the same Thing. And they come to a Place named *Gethsemani*, and he said to his Disciples: Sit ye here till I pray, And he takes with him *Peter*, and *James*, and *John*: and he began to fear and to be heavy. And he said to them: My soul is sorrowful unto Death: stay ye here and watch. And when he was gone a little farther, he fell flat on the Ground: and he pray'd, that if it were possible,

that Hour might pass away from him; and he said: *Abba*, Father, all Things are possible to thee, put away this Cup from me: but not what I will, but what thou wilt. And he comes and finds them sleeping. And he says to *Peter*: *Simon*, dost thou sleep? Couldst thou not watch one Hour? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Flesh is weak. And going away again, he pray'd, saying the same Words. And returning he found them again sleeping (for their Eyes were heavy) and they knew not what to answer him. And he comes the third Time, and says to them: Sleep ye now and take your Rest. It is enough: the Hour is come: behold the Son of Man shall be betray'd into the Hands of Sinners. Arise, let us go: behold he that will betray me is near. And as he was yet speaking, there comes *Judas Iscariot*, one of the

me: sed non quod ego volo, sed quod tu. Et venit, & invenit eos dormientes. Et ait *Petre*: *Simon*, dormis? Non potuisti una hora vigilare? Vigilate, & orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Et iterum abiens, oravit eundem sermonem, dicens. Et reversus denuo invenit eos dormientes (erant enim oculi eorum gravati) & ignorabant quid responderent ei. Et venit tertio, & ait illis: Dormite jam, & requiescite. Sufficit: venit hora: ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce qui me tradet, prope est. Et adhuc eo loquente, venit *Judas Iscariotes*, unus de duodecim, & cum eo turba multa cum gladiis & lignis, à summis sacerdotibus, & scribis, & senioribus. Dederat autem traditor eis signum, dicens; Quem.

Quemcumque osculatus fuero, ipse est, tenete eum, & ducite caute. Et cum venisset, statim accedens ad eum, ait; Ave, *Rabbi!* & osculatus est eum. At illi manus injecerunt in eum, & tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, & amputavit illi auriculam. Et respondens *Jesus* ait illis: Tanquam ad latronem existis cum gladiis & lignis comprehendere me? quotidie eram apud vos in templo docens, & non me tenuistis. Sed ut impleantur scripturæ. Tunc discipuli ejus, relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amictus sindone super nudo; & tenuerunt eum. At ille, rejecta sindone, nudus profugit ab eis. Et adduxerunt *Jesus* ad summum sacerdotem: & convenerunt omnes

twelve, and with him a great Multitude, with Swords and Clubs, from the chief Priests and Scribes and Senators. And he that betrayed him had given them a Sign, saying: Whomsoever I shall kiss, that is He, apprehend him, and lead him away warily. And when he was come, going immediately to him, he said: Hail, *Rabbi!* and kissed him. But they laid Hands on him, and seized him. And one of those that were present, drawing his Sword, struck the Servant of the High-Priest, and cut off his Ear. And *Jesus* answering said to them: Are ye come out as it were to a Thief with Swords and Clubs to apprehend me? I was with you every Day teaching in the Temple, and ye did not take me. But the Scriptures must be fulfilled. Then his Disciples leaving him, they all fled. And a certain young Man followed him covered with a Sheet upon his naked Body: and they seized

him. But he having thrown off the Sheet, ran away from them naked. And they led *Jesus* to the High-Priest; and all the Priests and Scribes and Senators were met together. And *Peter* followed him at a Distance as far as into the High Priest's Court, and sat with the Servants at the Fire, and warmed himself. And the Chief Priests and all the Council sought for Evidence against *Jesus*, to put him to death: and they found it not. For many bore false Witness against him: and their Testimonies did not agree. And some rising up bore false Witness against him, saying: We have heard him say: I will destroy this Temple made with Hands, and in three Days I will build another not made with Hands. And their Testimony did not agree. And the High-Priest rising up in the Middle asked *Jesus*, saying: Dost thou not answer any thing to these Things that are objected against

sacerdotes, & scribe, & seniores. *Petrus* autem à longe secutus est eum usque intro in atrium summi sacerdotis, & sedebat cum ministris ad ignem, & calefaciebat se. Summi vero Sacerdotes, & omne concilium querebant adversus *Jesus* testimonium, ut eum morti traderent, nec inveniebant. Multi enim testimonium falsum dicebant adversus eum: & convenientia testimonia non erant. Et quidam surgentes falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum, & post triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium interrogavit *Jesus*, dicens: Non respondens quidquam ad ea qua tibi obijciuntur ab his? Ille autem

autem tacebat, & nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es *Christus* Filius Dei benedicti? *Jesus* autem dixit illi: Ego sum. Et videbitis, Filium hominis sedentem à dextris virtutis Dei, & venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam: quid vobis videtur? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt quidam conspuere eum, & velare faciem ejus, & colaphis eum cœdere, & dicere ei: Prophetiza. Et ministri alapis eum cœdebant. Et cum esset *Petrus* in atrio deorsum, venit una ex ancillis summi sacerdotis: & cum vidisset *Petrum* calefacientem se, aspiciens illum, ait: Et tu cum *Jesu Nazareno* eras. At ille negavit, dicens: Neque scio, ne-

thee by These? But he was silent, and answered nothing. The High-Priest asked him again, and said to him: Art thou the *Christ*, the Son of the Blessed God? And *Jesus* said to him: I am. And ye shall see the Son of Man sitting at the Right-hand of the Power of God, and coming in the Clouds of Heaven. And the High-Priest tearing his Garments, said: Why do we still desire Witnesses? Ye have heard the Blasphemy: What do ye think? Who all condemned him to be guilty of Death. And some began to spit on him, and to cover his Face, and to strike him with their Fists, and to say to him: Prophecy to us. And the Servants buffeted him. And when *Peter* was in the Court below, there came one of the High-Priest's Maids; and having seen *Peter* warming himself, she says, looking at him: And thou wast with *Jesus* of *Nazareth*. But he denied it, saying: Neither do I know.

know him, nor do I know what thou say'st. And he went out before the Court, and the Cock crew. And again a Maid having seen him, began to say to those that stood there, that this Man was one of them. But he again denied it. And a little while after they again that stood by said to *Peter*: Certainly thou art one of them: for thou art a *Galilean*. But he began to curse and swear, saying: I know not this Man you speak of. And presently the Cock crew again. And *Peter* remember'd the Words which *Jesus* had said to him: Before the Cock crows twice, thou shalt deny me thrice. and he began to weep. And early in the Morning the Chief-Priests with the Senators and Scribes and the whole Council, consulting together, carried *Jesus* bound and deliver'd him to *Pilate*. And *Pilate* ask'd him: Art thou the King of the *Jews*? But he answering said to him:

que novi quid dicas. Et exiit foras ante atrium, & gallus cantavit. Rursus autem cum vidisset illum ancilla, coepit dicere circumstantibus, quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant *Petro*: Vere ex illis es: nam & *Galilæus* es. Ille autem coepit anathematizare & jurare: quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est *Petrus* verbi quod dixerat ei *Jesus*: Priusquam gallus cantet bis, ter me negabis. Et coepit flere. Et confestim mane consilium facientes summi sacerdotes cum senioribus, & scribis, & universo consilio, vincientes *Jesus*, duxerunt & tradiderunt *Pilato*. Et interrogavit eum *Pilatus*: Tu es Rex *Judæorum*? At ille respondens ait illi: Tu dicis. Et accusabant eum summi sacerdotes

dotes in multis. *Pilatus* autem rursus interrogavit eum, dicens: Non respondens quidquam? Vide in quantis te accusant. *Iesus* autem amplius nihil respondit, ita ut miraretur *Pilatus*. Per diem autem festum solebat dimittere illis unum exvinctis, quemcumque petissent. Erat autem qui dicebatur *Barabbas*, qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. *Pilatus* autem respondit eis, & dixit: Vultis dimittam vobis Regem *Judaeorum*? Sciebat enim, quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis *Barabbam* dimitteret eis. *Pilatus* autem iterum respondens, ait illis: Quid ergo vultis faciam regi *Judaeorum*? At illi iterum clamaverunt: Crucifi-

Thou sayst it. And the Chief-Priests accused him of many Things. And *Pilate* asked him again, saying: Answerest thou nothing? See, what great Things they accuse thee of. But *Iesus* answered no more; so that *Pilate* wondered. And on the Festival he was accustomed to release them One of the Prisoners, whomsoever they should desire. And there was One call'd *Barabbas*, that was in Prison with some seditious Persons, who in a Sedition had committed Murder. And the Multitude being come up began to require what he always granted them. And *Pilate* answered them and said: Will ye have me release to you the King of the *Jews*? For he knew that the Chief-Priests had delivered him up out of Envy. But the Priests stirred up the Multitude rather to have *Barabbas* released to them. And *Pilate* answering again, said to them: What then will ye have me do

to the King of the *Jews*? But they again cried out: Crucify him. And *Pilate* said to them: But what Harm has he done? But they cried out more: Crucify him. And *Pilate* willing to satisfy the People, released *Barabbas* to them, and delivered up *Jesus*, being first scourged, to be crucified. And the Soldiers carried him into the Court of the Palace, and they call together the whole Company, and cloath him in Purple: and wreathing a Crown of Thorns they put it on him. And they began to salute him thus: Hail, King of the *Jews*. And they struck him on the Head with a Reed: and they spit on him, and kneeling down adored him. And after they had mocked him, they took off his Purple, and put on him his own Cloaths, and bring him out to crucify him. And they pressed one that was passing by, *Simon*, a *Cyrenean*, coming from the Country, the Father of *Alex-*

ge eum. *Pilatus* vero dicebat eis: Quid enim mali fecit: At illi magis clamabant: Crucifige eum. *Pilatus* autem volens populo satisfacere, dimisit illis *Barabbam*, & tradidit *Jesus* flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, & convocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes spinæ coronam. Et ceperunt salutare eum: Ave Rex *Judeorum*. Et percutiebant caput ejus arundine: & conspuebant eum, & ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis, & educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, *Simonem*, *Cyrenæum*, venientem de villa, patrem *Alexandri* & *Rufi*, ut tolleret crucem ejus. Et

Et perducunt illum in *Golgotha* locum, quod est interpretatum, *Calvaria* locus. Et dabant ei bibere myrrhatum vinum : & non accepit. Et crucifigentes eum. diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia : & crucifixerunt eum. Et erat titulus causæ ejus inscriptus : Rex *Judæorum*. Et cum eo crucifigunt duos latrones : unum à dextris, & alium à sinistris ejus. Et impleta est Scriptura, quæ dicit : Et cum iniquis reputas est. Et prætereuntes blasphemabant eum, moventes capita sua, & dicentes : Vah ! qui destruis templum Dei, & in tribus diebus reedificas ! salvum fac te metipsum, descendens de cruce. Similiter & summi sacerdotes illudentes, ad alterutrum cum scribis dicebant : Alios salvos fecit, seipsum non potest salvum

ander and *Rufus*, to carry his Cross. And they bring him to the Place *Golgotha*, which is interpreted, the Place of *Calvary*. And they gave him Wine mingled with Myrrh to drink : and he did not take it. And when they had crucified him, they divided his Cloaths, casting Lots, for them, to know what each should take. And it was the third Hour : and they crucified him. And this Cause of his Condemnation was written : The King of the *Jews* : And they crucify him with two Thieves ; one at his Right-hand, and the other at his Left. And the Scripture was fulfill'd, that says : And he was reputed with the Wicked, And they that pass'd by blasphemed against him, shaking their Heads, and saying : Oh ! Thou that destroyest the Temple of God, and rebuildest it in three Days, save thy own self, and come down from the Cross. In like Manner the Chief Priests with the

the Scribes, mocking, said to one another: He saved others, he cannot save himself. Let *Christ* the King of *Israel* now come down from the Cross, that we may see and believe. And they that were crucified with him, abused him. And at the sixth Hour there was Darkness over the whole Earth to the ninth Hour. And at the ninth Hour *Jesus* cried out with a loud Voice, saying: *Eloi Eloi, lammafabathani?* Which is interpreted, My God, my God, why hast thou forsaken me? And some of the Standers by hearing him, said: Behold, he calls *Elias*. And one running and filing a Sponge with Vinegar, and putting it on a Reed, gave it him to drink, saying: Hold, let us see, if *Elias* comes to take him down. And *Jesus*, crying out with a loud Voice, expired.

Here all kneel, and after a little Pause, to meditate on the Redemption of Mankind, the Deacon goes on:

And the Veil of the

facere. *Christus* Rex *Israel* descendant tunc de cruce, ut videamus, & credamus. Et qui cum eo crucifixi erant, conviciabantur ei. Et facta hora sexta tenebræ factæ sunt super totam terram usque in horam nonam. Et hora nona exclamavit *Jesus* voce magna, dicens: *Eloi, Eloi, lammafabathani?* Quod est interpretatum: Deus meus, Deus meus, at quid dereliquisti me? Et quidem de circumstantibus audientes, dicebant: Ecce *Eliam* vocat. Currans autem unus, & implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite, videamur, si veniat *Elias* ad deponendum eum. *Jesus* autem, emissâ voce magna, expiravit.

Et velum templi scissum

sum est in duo, à sum-
mo usque deorsum. Vi-
dens autem centurio,
qui ex adverso stabat,
quia sic clamans expi-
raffet, ait: Vere hic ho-
mo Filius Dei erat. E-
rant autem & mulie-
res de longe aspicientes,
inter quas erat *Maria*
Magdalene, *Maria Jaco-*
bi minoris, & *Joseph*
mater, & *Salome*; &
cum esset in *Galilæa*,
sequebantur, eum &
ministrabant ei & aliæ
multæ, quæ simul cum
eo ascenderant *Ierosoly-*
mam.

Temple was rent in two,
from the Top to the Bot-
tom. And the Centurion,
that stood over-against
him, seeing that he ex-
pired so crying out, said:
Indeed this Man was the
Son of God. And there
were also some Women
looking on afar off: a-
mong whom was *Mary*
Magdalene, and *Mary* the
Mother of *James*, the
Less, and of *Joseph*, and
Salome; and when he was
in *Galilee*, they followed
him and served him, and
many other Women that
were come up with him
to *Jerusalem*.

The rest of the Passion is said as p. 43, 44.

ET cum jam sero es-
set factum (quia erat
Parasceve, quod est an-
te *Sabbatum*) venit *Jo-*
seph de *Arimathæa*, no-
bilis decurio, qui &
ipse erat expectans reg-
num Dei, & audacter
introivit ad *Pilatum*,
& petit corpus *Jesu*.
Pilatus autem miraba-
tur si jam obiisset. Et
acceso Centurione,
interrogavit eum si jam

AND when Evening
was come (because
it was the *Parasceve*,
which is before the *Sab-*
bath) *Joseph* of *Arimathea*,
a noble Senator, who also
was expecting the King-
dom of God, came and
went in boldly to *Pilate*,
and asked for the Body of
Jesus. But *Pilate* won-
dered that he was dead
already. And having sent
for the Centurion, he
asked

asked him, if he was dead already. And when he knew it from the Centurion, he gave the Body to *Joseph*. And *Joseph* having bought a Linnen Shrowd, and taking him down, wrapped him in the Shrowd, and laid him in a Sepulchre that was hewn out of a Rock: and he rolled a Stone at the Entrance of the Sepulchre.

mortuus esset. Et cum cognovisset à Centurione, donavit corpus *Joseph*. *Joseph* autem mercatus sindonem, & deponens eum involvit sindone, & posuit eum in monumento, quod erat excisum de petra, & advolvit lapidem ad ostium monumenti.

The Offertory. Keep me, O Lord from the Hand of the Sinner: and from unjust Men deliver me.

Offertorium. Custodi me, Domine, de manu peccatoris: ab hominibus iniquis eripe me.

Suscipe, as before, p. 46, till he comes to the Prayer call'd.

The Secret.

LET these Sacrifices, O Lord, we beseech thee mercifully repair us, which are performed with medicinal Fastings. Thro' our Lord, &c.

SAcrificia nos, quæsumus, Domine, propensius ista restarent, quæ medicinalibus sunt instituta jejuniiis. Per Dominum nostrum, &c.

The Secret against the Persecutors of the Church.

PROtect us, O Lord, who celebrate thy Mysteries: that applying ourselves to divine Things,

PROtege nos, Domine tuis mysteriis fervientes: ut divinis rebus inhærentes, & corpore

porē tibi famulemur & mente. Per Dominum nostrum, &c.

we may serve Thee both in Soul and Body. Thro' our Lord, &c.

Or. for the Pope.

O Blatis, quæsumus, Domine, placare muneribus: & famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernare. Per Dominum nostrum, &c.

BE, appeased, O Lord, we beseech thee, by these Offerings: and govern by thy continual Protection thy servant *N.* whom thou hast been pleased to make supreme Pastor of thy Church. Thro' our Lord, &c.

The Preface and Canon as from p. 52. to p. 67, till he comes to

Communio. Adversum me exercebantur, qui sedebant in porta: & in me psallebant, qui bibebant vinum: ego vero orationem meam ad te, Domine: tempus beneplaciti Deus in multitudine misericordiæ tuæ.

The Communion. They that sat in the Gate spoke against me: and they that drank Wine made Songs against me: but I made my Prayer to thee, O Lord: It is the time, O God, to shew thy Goodwill in the Multitude of thy Mercy.

The Prayer called the Post-communion.

Sanctificationibus tuis, omnipotens Deus, & vitia nostra curentur, & remedia nobis sempiterna proveniant. Per Dominum nostrum, &c.

LE T these thy Sanctifications, Almighty God, both cure our Vices, and become our eternal Remedies. Thro' our Lord, &c.

The

The Post-communion against the Persecutors of the Church.

O Lord our God, we beseech thee to preserve those from human Dangers, to whom thou grantest a divine Communion. Thro' our Lord, &c.

QUæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis. Per Dominum nostrum, &c.

Or for the Pope.

LET this Participation of the divine Sacrament, O Lord, protect us, and always save and strengthen thy Servant *N.* the supreme Pastor of thy Church, together with the Flock committed to him. Thro' our Lord, &c.

HÆC nos, quæsumus, Domine, divini sacramenti perceptio protegat, & famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, una cum commissio sibi gregi, salvet semper & muniat. Per Dominum nostrum, &c.

The Prayer over the People.

Let us pray.

Oremus.

Bow down your Heads to God.

Humilitate capita vestra Deo.

LET thy Mercy, O God, purify us from the Corruption of the Old Man, and enable us to put on the New. Thro' our Lord, &c.

TUA nos misericordia, Deus, & ab omni subreptione vetustatis expurget, & capaces sanctæ novitatis efficiat. Per Dominum nostrum, &c.

All the rest as before, p. 68.

WED.

The Post-Communion against the Persecutors of the Church.

O Lord our God, we beseech thee to give those from human dangers, to whom thou grantest a divine Communion. Thine, our Lord, minimum nostrum, &c.

Or for the Pope.

HET this Participation of the divine Sacrament, O Lord, protect us and always have and strengthen thy servant. V. Iam tuum A. quem per tuum Ecclesie tuam pacelle voluisti, cum communitio sitis &c. Thine, our Lord, &c.

The Prayer for the Pope.

Omnis Deus, qui nos in hac vita conservas, &c. Thine, our Lord, &c.

All the rest is as before.

W E D N E S D A Y



W E D N E S D A Y

I N

H O L Y W E E K.

The Priest begins the Mass at the Foot of the Altar, as p. 19, till he comes to

The Introit.

IN nomine *Jesu* om-
ne genu flectatur,
caelestium, terrestrium,
& infernorum : quia
Dominus factus est obe-
diens usque ad mortem,
mortem autem crucis :
ideo Dominus *Jesus*
Christus in gloria est
Dei Patris. *Psalm.*
Domine exaudi orati-
onem meam : & cla-
mor meus ad te veniat.
In nomine, &c.

IN the Name of *Jesus*
let every Knee bow,
of Things in Heaven,
Earth and Hell : because
the Lord became obedient
to Death, even the Death
of the Cross : therefore
our Lord *Jesus Christ* is
in the Glory of God the
Father. *The Psalm.* O
Lord hear my Prayer :
and let my Cry come to
Thee. In the Name,
&c.

After Kyrie eleison, as p. 22. the Priest says,

Oremus.

Flectamus genua.

R. Levate.

PRæsta, quæsumus,
omnipotens Deus,

Let us pray.

Let us bend our Knees.

R. Rise up.

GRANT, we beseech
Thee, Almighty God,
that

that we, who are continually punished for our Excesses, may be delivered by the Passion of thy only begotten Son: who with thee and the Holy Ghost, &c.

The Lesson out of the Prophet Isaías, Chap, 62: and 63.

THUS says the Lord God: say ye to the Daughter of *Sion*: Behold thy Saviour comes: behold his Reward is with him. Who is This, that comes from *Edom*, with dyed Garments from *Basra*? He is beautiful in his Robe, walking in the Multitude of his Strength. It is I, that speak Justice, and am a Defender that saves. Why then is thy Garment red, and thy Cloaths like theirs that tread in the Wine press? I have trodden the Wine-press alone: and of the Gentiles there is not a Man with me: I have trodden them in my Fury, and trampled on them in my Anger: and their Blood is sprinkled on my

ut, qui nostris excessibus incessanter affligimur, per unigenitii Filii tui passionem liberemur: qui tecum vivit, &c.

Lectia Isaiaæ Prophetæ, Cap. 62 & 63.

HÆC dicit Dominus Deus: Dicite filia *Sion*: Ecce Salvator tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de *Edom*, tinctis vestibus de *Basra*? Ille formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquor justitiam, & propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, & vestimenta tua sicut calcantium in torculari? Torcular calcavi solus: & de gentibus non est vir mecum: calcavi eos in furore meo, & conculcavi eos in ira mea: & aspersus est sanguis eorum super vestimenta mea,

&

& omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis meæ venit. Circumspexi, & non erat auxiliator : quæsiui, & non fuit qui adjuvaret : & salvavit mihi brachium meum, & indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, & inebriavicos in indignatione mea, & detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

Graduale. Ne avertas faciem tuam apuero tuo quoniam tribulor : velociter exaudi me. *V.* Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam : infixus sum in limo profundi, & non est substantia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Cloaths, and I have stain'd all my Garments. For the Day of Revenge is in my Heart, the Year of my Redemption is come. I looked about, and there was no Helper : I sought, and there was none to assist me : and my own Arm saved me, and my own Indignation helped me. And I trod down the People in my Fury, and I have inebriated them in my indignation, and drawn their Strength down to the Ground. I will remember the Mercies of the Lord, the Praise of the Lord for all the Things, which the Lord our God has bestowed on us.

The Gradual. Turn not away thy Face from thy Servant, because I am in Tribulation : hear me speedily. *V.* Save me, O God, because Waters of Affliction have entered into my Soul : I stuck fast in the deep Mire, and there is no sure standing.

V. The Lord be with you.

R. And with thy Spirit.
Let

Let us pray.

O God, who would'st have thy Son suffer Death for us on the Cross, to deliver us from the Power of the Enemy : grant to us thy Servants, that we may obtain the Grace of his Resurrection. Thro' the same Lord, &c.

Oremus.

Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici à nobis expelleres potestatem : concede nobis famulis tuis, ut resurrectionis gratiam consequamur. Per eundem Dominum nostrum, &c.

Then is said the Prayer against the Persecutors of the Church, or, for the Pope, as p. 98.

The Lesson out of the Prophet Isaias, Chap. 53.

IN those Days : *Isaiab* said : Lord, who has believed what we have heard ? And to whom has the Arm of the Lord been revealed ? And he shall come up like a young Sprig before him, and like a Root from a thirsty Ground : he has no Beauty nor Comeliness : and we have seen him, and he had no Aspect, and we were desirous of him : despised and the most abject of Men, a Man of Sorrows, and acquainted with Infirmary : his Counte-

Lectio Isaiæ prophetæ, Cap. 53.

IN diebus illis : dixit *Isaias* : Domine, quis credidit auditui nostro ? & brachium Domini cui revelatum est ? Et ascendet sicut virgultum coram eo, & sicut radix de terra sitienti : non est species ei, neque decor : & vidimus eum, & non erat aspectus, & desideravimus eum : despectum & novissimum virorum, virum dolorum, & scientem infirmitatem : & quasi absconditus vultus ejus & despectus,

spectus, unde nec reputavimus eum. Vere languores nostros ipse tulit, & dolores nostros ipse portavit: & nos reputavimus eum quasi leprosum & percussum à Deo, & humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum; & livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: & posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, & non aperuit os suum: sicut ovis ad occisionem ducetur, & quasi agnus coram tondente se obmutescet, & non aperiet os suum. De angustia & de judicio sublatus est: generationem ejus quis enarrabit? Quia abscissus est de terra viventium: propter scelus populi mei percussus eum. Et dabit impios pro sepul-

ance was as it were hidden, and despised, wherefore we have not valued him. He has truly borne our Infirmities, and has carried our Sorrows: and we have thought him like a Leper, and struck by God, and humbled. But he was wounded for our Iniquities, he was bruised for our Crimes. The Discipline of our Peace was upon him, and with his Stripes we are healed. We all have gone astray like Sheep, every one has turn'd into his own Way: and the Lord has laid on him the Iniquity of us all. He was offer'd because he himself would, and he open'd not his Mouth. He shall be led like a Sheep to the Slaughter, and like a Lamb before his Shearer he shall be dumb and not open his Mouth. By Distress and by Judgment he was taken away: who shall declare his Generation? Because he is cut off from the Land of the Living: for the Wickedness of my People I have struck him.

G

And

And he shall give the Impious for his Burial, and the Rich for his Death: because he hath not done Iniquity, nor was Deceit found in his Mouth. And the Lord would crush him in his Infirmitie: if he has laid down his Life for Sin, he shall see a Posterity of great Age, and the Will of the Lord shall be fulfilled by his Hand. Because his Soul has labour'd he shall see and be satiated: my just Servant shall justify many with his Knowledge: and he shall carry their Iniquities. Therefore I will bestow on him very Many, and he shall distribute the Spoils of the Strong, because he has deliver'd his Soul to Death, and was reputed with the Wicked: And he has borne the Sins of many, and pray'd for Transgressors.

The Tract. O Lord, hear my Prayer, and let my Cry come to Thee. *V.* Turn not away thy Face from me: in whatever Day I am in Tribulation, bend thy Ear to

tura, & divites pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate: si posuerit pro peccato animam suam, videbit semen longævum, & voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit & saturabitur: in scientia sua justificabit ipse justus servus meus multos, & iniquitates eorum ipse portabit. Ideo disperitiam ei plurimos, & fortium dividet spolia: pro eo quod tradidit in mortem animam suam, & cum sceleratis reputatus est: & ipse peccata multorum tulit, & pro transgressoribus rogavit.

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rem tuam. *V.* In quacumque die invocavero te, velociter exaudi me. *V.* Quia defecerunt sicut fumus dies mei: & ossa mea sicut in frixorio confrixa sunt. *V.* Percussus sum sicut scœnum, & aruit cor meum: quia oblitus suam manducare panem meum. *V.* Tu exurgena Domine misereberis Sion: quia venit tempus miserendi ejus.

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Passio Domini nostri Jesu Christi secundum Lucam, Cap. 22, 23.

In illo tempore: appropinquabat dies festus *Azymorum* qui dicitur *Pascha*: & quærebant principes sacerdotum & scribæ, quomodo *Jesum* interficerent; timebant vero plebem. Intravit autem *Satanas* in *Judam*, qui cognominabatur *Iscaiotes*, unum de duodecim. Et abiit & locutus est cum principibus sacerdotum, & magistratibus, quem-

The Passion of our Lord Jesus Christ according to St. Luke, Chap. 22, 23.

AT that Time: the Feast of the *Azymes*, that is call'd the *Passover*, drew nigh: and the Chief Priests and Scribes sought how to kill *Jesus*; but they fear'd the People. And *Satan* enter'd into *Judas* one of the Twelve, that was surnamed *Isca-riot*. And he went and talk'd with the Chief Priests and Magistrates, how he might betray him to them. And they were glad, and bargain'd to

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give him Money. And he promised to do it. And he sought for an Opportunity to betray him apart from the Multitudes. And the Day of the *Azymes* came, in which there was an Obligation of killing the *Paschal* Lamb. And he sent *Peter* and *John*, saying: Go and prepare the *Passover* for us, that we may eat it. But they said: Where wilt thou have us prepare it? And he said to them: Behold, as ye are entring into the City, a certain Man will meet you carrying a Pitcher of Water, follow him into the House he enters, and ye shall say to the Master of the House: The Master says to thee: Where is a Room, where I may eat the *Passover* with my Disciples? And he will shew you a great Parlour adorned, and there prepare it. And they went and found it as he told them, and they prepared the *Passover*. And when the Hour was come, he went to Supper, and the twelve

admodum illum traderet eis: Et gravissimi sunt, & pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies *Azymorum*, in qua necesse erat occidi *Pascha*. Et misit *Petrum* & *Joannem*, dicens: Euntes parate nobis *Pascha*, ut manducemus. At illi dixerunt: Ubi vis paramus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aqua portans: sequimini eum in domum, in quam intrat, & dicetis patrifamilias domus: Dicit tibi magister: Ubi est diversorium, ubi *Pascha* cum discipulis meis manducemus? Et ipse ostendet vobis cœnaculum magnum stratum: & ibi parate. Euntes autem invenerunt sicut dixit illis, & paraverunt *Pascha*. Et cum facta esset hora, discubuit, & duodecim

Apostoli

Apostoli cum eo. Et ait illis : Desiderio desideravi hoc *Pascha* manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, & dixit : Accipite, & dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane gratias egit, & fregit, & dedit eis, dicens : Hoc est corpus meum, quod pro vobis datur : hoc facite in meam commemorationem. Similiter & calicem, postquam cœnavit, dicens : Hic est calix novum testamentum in meo sanguine, qui pro vobis effundetur. Verum tamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vacit : verumtamen vœ homini illi, per quem tradetur. Et

Apostles with him. And he said to them : I have earnestly desired to eat this *Passover* with you, before I suffer. For I tell you, that from this time I will not eat it till it be fulfill'd in the Kingdom of God. And having taken the Cup, he gave Thanks and said : Take and divide it among you. For I tell you that I will not drink of the Fruit of the Vine, till the Kingdom of God come. And having taken the Bread, he gave Thanks and broke it, and gave it to them, saying : This is my Body that is given for you. Do ye this in Memory of me. In like Manner he took the Cup, after he had sup'd, saying : This Cup is the New Testament in my Blood, which shall be shed for you. But yet behold the Hand of him that betrays me, is with me at the Table. And the Son of Man indeed goes according as it is decreed ; but yet Woe to that Man by whom he

shall be betray'd. And they began to inquire among themselves, which of them it should be that was to do it. And there was also a Contention among them, which of them seem'd to be the Greatest. And he said to them: The kings of the Gentiles Lord it over them: and they that have Power over them are called Benefactors. But ye are not so: but he that is the Greatest among you, let him become like the Least: and he that is the Leader, like the Waiter. For which is the Greatest, he that is at Table, or he that waits? Is it not he that is at Table? But I am in the Middle of you like him that waits: and ye are they, that have remain'd with me in my Temptations. And I prepare for you the Kingdom as my Father has prepared it for me, that ye may eat and drink at my Table in my Kingdom, and may sit upon Thrones, judging the Twelve Tribes of *Israel*.

ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc facturus esset. Facta est autem & contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges Gentium dominantur eorum: & qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: & qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrûm sum, sicut qui ministrat: vos autem estis, qui permanistis mecum in tentationibus meis. Et ego dispono vobis sicut disposuit mihi Pater meus regnum, ut edatis & bibatis super mensam meam in regno meo: & sedeatis super thronos, judicantes duodecim tribus *Israel*. At autem Dominus: *Simon, Simon, ecce Sa-*

tanas

tanus expetivit vos, ut
cribraret sicut triticum :
ego autem rogavi pro
te, ut non deficiat fi-
des tua : & tu aliquan-
do conversus, confirma
fratres tuos. Qui dixit
ei : Domine, tecum
paratus sum & in car-
cerem & in mortem ire.
At ille dixit : Dico tibi,
Petre : Non cantabit
hodie gallus, donec ter
adneges nosse me. Et
dixit eis : Quando misi
vos sine sacculo & pera
& calceamentis, num-
quid aliquid defuit vo-
bis ? At illi dixerunt,
Nihil. Dixit ergo eis :
Sed nunc, qui habet
sacculum, tollat simili-
ter & peram : & qui
non habet, vendat tun-
nicam suam & emat
gladium. Dico enim
vobis, quoniam adhuc
hoc quod scriptum, est
oportet impleri in me :
Et cum iniquis depu-
tatus est. Etenim ea
quæ sunt de me, finem
habent. At illi dixe-
runt : Domine, ecce
duo gladii hic. At ille
dixit eis : Satis est. Et

And the Lord said : *Si-
mon, Simon*, behold *Satan*
has demanded you, that
he might sift you as
Wheat : but I have pray'd
for thee, that thy Faith
fail not : and do thou, be-
ing once converted, con-
firm thy Brethren. Who
said to him : Lord, I am
ready to go with thee both
to Prison and to Death.
But he said : I say to thee,
Peter : The Cock shall
not this Day crow, until
thou thrice deniest that
thou know'st me. And
he said to them : When I
sent you without a Purse
and Scrip and Shoes, did
ye want any Thing ?
And they said : No.
Then he said to them :
But now he that has a
Purse, and likewise a
Scrip, let him take them.
And he that has them not
let him sell his Coat, and
buy a Sword. For I tell
you, that This that is
written, must still be ful-
fill'd in me : And he was
reputed with the Wicked.
For the Things that con-
cern me are finish'd. But
they said : Lord, behold

here are two Swords. And he said to them: It is enough. And going out, he went according to his Custom to the Mount of *Olives*. And his Disciples follow'd him. And when he was come to the Place, he said to them: Pray, that ye fall not into Temptation. And he was pull'd away from them as far as a Stone's Cast: and kneeling down he pray'd, saying: Father, if thou wilt, put away this Cup from me: but not my Will, but thine be done. And an Angel from Heaven appear'd to him; strengthening him. And being in an Agony, he pray'd the longer. And his Sweat became like Drops of Blood trickling down upon the Earth. And when he was risen from Prayer, and was come to his Disciples, he found them sleeping for Sadness. And he said to them: Why do ye sleep? Rise, and pray, that ye fall not into Temptation. As he was yet speaking, behold a Multitude: and

egressus ibat secundum consuetudinem in montem *Olivarum*. Secuti sunt autem illum & discipuli. Et cum pervenisset ad locum, dixit illis: Orate, ne intretis in tentationem. Et ipse avulsus est ab eis, quantus jactus est lapides: & positus genibus orabat, dicens: Pater, si vis, transfer calicem istum à me: verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi Angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, & venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis: Quid dormitis? Surgite, orate, ne intretis in tentationem. Adhuc eo loquente, ecce turba: & qui vocabatur *Judas*, unus de duodecim, antecedebat eos: & appropin-

propinquavit *Jesu*, ut oscularetur eum. *Jesus* autem dixit illi: *Juda*, osculo Filium hominis tradis? Videntes autem hi qui circa ipsum erant, quod futurum erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis servum principis sacerdotum, & amputavit auriculam ejus dexteram Respondens autem *Jesus* ait: Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum. Dixit autem *Jesus* ad eos qui venerunt ad se, principes sacerdotum & magistratus templi, & seniores: Quasi ad latronem existis cum gladiis & fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra, & potestas tenebrarum. Comprehendentes autem eum duxerunt ad domum principis sacerdotum: *Petrus* vero sequebatur à longe. Accenso autem igne in

one of the Twelve, that was call'd *Judas*, went before them: and he approach'd *Jesus* to kiss him. And *Jesus* said to him: *Judas*, dost thou betray the Son of Man by a Kiss? And they that were with him seeing what was to happen, said to him: Lord, what if we strike with the Sword? And one of them struck the Servant of the High Priest, and cut off his right Ear. But *Jesus* answering said: Hold, stop there. And having touched his Ear, he heal'd him. And *Jesus* said to those that came to him, the Chief Priests and Magistrates of the Temple, and Senators: Are ye come out as it were to a Thief with Swords and Clubs? When I was every Day with you in the Temple, ye did not lay Hands on me: but this is your Hour, and the Power of Darkness. And seizing him, they carried him to the House of the High Priest: but *Peter* followed him at a Distance.

ance. And a Fire being kindled in the Middle of the Court, and they sitting about it, *Peter* was in the Middle of them. Whom when a Maid had seen sitting by the Light, and stedfastly beheld, she said: And this Man was with him. But he denied him, saying: Woman, I know him not. And a little while after, another Man seeing him, said: And thou art one of them. Put *Peter* said: O Man, I am not. And after the Space of about an Hour, another Man affirm'd it, saying: Certainly this Man was also with him: for he is a *Galilean*. And *Peter* said: Man, I know not what thou say'st. And immediately as he was yet speaking, the Cock crew. And the Lord turning about, look'd at *Peter*. And *Peter* remembered the Word, which the Lord had said: Before the Cock crows, thou wilt deny me thrice. And *Peter* went out, and wept bitterly. And the Men that held him mock'd

medio atrii, & circum-sedentibus illis, erat *Petrus* in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, & eum fuisset intuita, dixit: Et hic cum illo erat: At ille negavit eum, dicens: Mulier, non novi illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. *Petrus* vero ait: O homo, non sum. Et intervallo facto quisi horæ unius, alius quidam affirmabat dicens: Vere & hic cum illo erat: nam & *Galilæus* est. Et ait *Petrus*: Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit *Petrum*. Et recordatus est *Petrus* verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras *Petrus* flevit amare. Et viri qui tenebant illum, illudebant ei, cædentes. Et velaverunt

laverunt eum, & percutiebant faciem ejus : & interrogabant eum, dicentes : Prophetiza, quis est qui te percussit ? Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, convenerunt seniores plebis, & principes sacerdotum, & scribæ, & duxerunt illum in concilium suum, dicentes : Si tu es *Christus*, dic nobis. Et ait illis : Si vobis dixerò, non crederis mihi : Si autem & interroga-vero, non respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens à dextris virtutis Dei. Dixerunt autem omnes : Tu ergo es Filius Dei ? Qui ait : Vos dicitis, quia ego sum. At illi dixerunt : Quid adhuc desideramus testimonium ? ipsi enim audivimus de ore ejus. Et surgens omnis multitudo eorum, duxerunt illum ad *Pilatum*. Cœperunt autem illum accusare, di-

him, beating him : And they hoodwink'd him, and struck him on the Face : and they asked him, saying : Prophecy, who is it that struck thee ? And blaspheming they said many other Things against him. And when it was Day, the Senators of the People and Chief Priests and the Scribes met together and brought him into their Council, saying : If thou art the *Christ* tell us. And he said to them : If I shall tell you, ye will not believe me : and if I shall ask you, ye will not answer me, nor dismiss me. But from this Time the Son of Man shall sit at the right Hand of the Power of God. And they all said : Art thou then the Son of God ? Who said : Ye say that I am. And they said : Why do we still seek for Evidence ? since we ourselves have heard it from his Mouth. And their whole Multitude rising up carried him to *Pilate*. And they began to accuse him, saying :

ing: We have found this Man perverting our Nation, and prohibiting Tribute to be paid to *Cæsar*, and saying that he is the Christ, a King. And *Pilate* ask'd him, saying: Art thou the King of the *Jews*? And he answering said: Thou say'st it. And *Pilate* said to the Chief Priests and Multitudes: I find nothing criminal in this Man. But they grew more earnest, saying: He stirs up the People, teaching all over *Judea*, beginning from *Galilee*, to this Place. And *Pilate* hearing *Galilee*, ask'd if he was a *Galilean*. And when he knew that he was in the Jurisdiction of *Herod*, he sent him to *Herod*, who was also in those Days at *Jerusalem*. And *Herod* seeing *Jesus*, was very glad. For he had been a long time desirous to see him, because he had heard many Things of him, and hoped to see some Miracle done by him. And he ask'd him many Questions. But he made

centes: Hunc invenimus subvertentem gentem nostram, & prohibentem tributa dari *Cæsari*, & dicentem se Christum Regem esse. *Pilatus* autem interrogavit eum, dicens: Tu es Rex *Judæorum*? At ille respondens, ait: Tu dicis. Ait autem *Pilatus* ad principes sacerdotum & turbas: Nihil invenio causæ in hoc homine. At illi invalescebant, dicentes: Commovet populum, docens per universam *Judæum*, incipiens à *Galilæa*, usque huc. *Pilatus* autem audiens *Galilæam*, interrogavit si homo *Galilæus* esset. Et ut cognovit quod de *Herodis* potestate esset, remissit eum ad *Herodem*, qui & ipse *Jerusalemis* erat illis diebus. *Herodus* autem viso *Jesu* gavisus est valde. Erat enim cupiens ex multo tempore videre illum, eo quod audierat multa de eo, & sperabat signum aliquod videre ab eo fieri Interroga-

terrogabat autem illum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum & scribæ constanter accusantes eum. Sprevit autem illum *Herodes* cum exercitu suo: & illusc indutum veste alba, & remisit ad *Pilatum*. Et facti sunt amici *Herodes* & *Pilatus* in ipso die: nam antea inimici erant adinvicem. *Pilatus* autem convocatis principibus sacerdotum, & magistratibus, & plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, & ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eum accusatis. Sed neque *Herodes*: nam remisit vos ad illum, & ecce nihil dignum morte actum est ei. Emendatum ergo illum dimittam. Necessè autem habebat dimittere eis, per diem festum, u-

him no Answer. And the Chief Priests and Scribes stood there, constantly accusing him. And *Herod* with his Army treated him with Scorn, and mock'd him, putting on him a White Garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made Friends that Day: for they were Enemies before to one another. And *Pilate* calling together the Chief Priests and Magistrates, and the People, said to them: Ye have presented this Man to me, as if he corrupted the People, and behold having ask'd him before you, I find no Cause to condemn this Man for the Things ye accuse him of. No, nor *Herod* neither: for I sent you to him, and behold nothing has been done to him, as if he were guilty of Death. I will chastise him therefore and dismiss him. And he was obliged to release them one Man on the Festival. But the whole Multitude cried out all together, saying:
Take

Take away this Man, and release *Barabbas* to us: who had been put into Prison for a Sedition raised in the City and a Murder. And *Pilate* spoke to them again, being willing to release *Jesus*. But they cried out, saying: Crucify, crucify him. And he said to them a third time: What Harm has that Man done? I find no Cause of Death in him: I will therefore correct him, and release him. But they press'd him, requiring with loud Voices that he might be crucified, And their Voices prevail'd. And *Pilate* order'd that their Petition should be granted. And he released to them him that for Murder and Sedition had been put into Prison, whom they demanded: but deliver'd up *Jesus* to their Will. And as they led him along, they seized on one *Simon* of *Cyrene* coming from the Country, and laid the Cross on him to carry after *Jesus*. And there follow'd him a great Mul-

num. Exclamavit autem simul universa turba, dicens: Tolle hunc, & dimitte nobis *Barabbam*; qui erat, propter seditionem quandam factam in civitate & homicidium, missus in carcerem. Iterum autem *Pilatus* locutus est ad eos, volens dimittere *Jesusum*. At ille succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis invenio in eo: corripiam ergo illum, & dimittam. At illi instabant vocibus magnis postulantes, ut crucifigeretur. Et invalescebant voces eorum. Et *Pilatus* adjudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium & seditionem missus fuerat in carcerem, quem petebant: *Jesusum* vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt *Simonem* quemdam *Cyrenen-*

Cyrenensem venientem de villa, & imposuerunt illi crucem portare post *Jesus*. Sequebatur autem illum multa turba populi & mulierum: quæ plangebant & lamentabanter eum. Conversus autem ad illas *Jesus*, dixit: *Filiæ Jerusalem*, nolite flere super me, sed super vos ipsas flete, & super filios vestros. Quoniam ecce venient dies, in quibus dicent: *Beatæ steriles*, & ventres qui non genuerunt, & ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite super nos: & collibus: Operite nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem & alii duo nequam cum ego, ut interficerentur. Et postquam venerunt in locum, qui vocatur *Calvaria*, ibi crucifixerunt eum, & latrones, unum à dextris, & alterum à sinistris. *Jesus* autem bicebat: Pater dimitte illis: non enim

titude of the People, and of Women: who lamented and bewail'd him. But *Jesus* turning to them, said: Daughters of *Jerusalem*, weep not for me, but weep for yourselves and for your Children. Because behold the Days will come, in which they will say: Blessed are the Barren, and the Wombs that never bare, and the Breasts that gave not suck. Then they shall begin to say to the Mountains: Fall upon us: and to the Hills: Cover us. For if they do these things in the green Woods, what will be done in the Dry? And two other Malefactors were also led with him to be executed. And after they were come to the Place that is call'd *Calvary*, there they crucified him, and the Thieves, one on the right, and the other on the left Hand. And *Jesus* said: Father, forgive them: for they know not what they do. And they dividing his Garments, cast Lots for them. And the People

ple stood beholding him, and the Senators with them derided him, saying: He saved Others: let him save Himself, if he be the *Christ*, the Elect of God. And the Soldiers also mock'd him, coming to him, and offering him Vinegar, and saying: If thou art the King of the *Jews*, save thyself. And there was also an Inscription written over him in *Greek* and *Latin* and *Hebrew* Letters: This is the King of the *Jews*. And One of the Thieves that were hanging, blasphem'd him, saying: If thou art the *Christ*, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, whereas thou art under the same Condemnation? And we indeed justly, for we receive what is due to our Actions: but this Man has done no Evil. And he said to *Jesus*: Lord, remember me, when thou shalt come into thy Kingdom. And *Jesus* said to

sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt fortes. Et stabat populus spectans, & deridebant eum principes eum eis, dicentes: Alios salvos fecit: se salvum faciat, si hic est *Christus* Dei electus. Illudebant autem ei & milites, accedentes & acetum offerentes, ei, & dicentes: Si tu es Rex *Judaeorum*, salvum te fac. Erat autem & superscriptio scripta super eum literis *Græcis*, & *Latinis*, & *Hebraicis*: Hic est Rex *Judaeorum*. Unus autem de his, qui pendebant, latronibus, blasphemabas eum, dicens: Si tu es *Christus*, salvum fac te ipsum & nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. Et dicebat ad *Jesusum*: Domine, memento

mento mei, cum veneris in regnum tuum. Et dixit illi *Iesus*: Amen dico tibi: Hodie mecum eris in paradiso. Erat autem fere hora sexta, & tenebræ factæ sunt in universam terram usque in horam nonam. Et obscuratus est sol: & velum templi scissum est in medium. Et clamans voce magna *Iesus* ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expiravit.

him: Amen I say to thee: This Day thou shalt be with me in Paradise. And it was almost the Sixth Hour, and there was Darkness upon the whole Earth until the Ninth Hour. And the Sun was darkned: and the Veil of the Temple was rent in the Middle. And *Iesus* crying with a loud Voice, said: Father, into thy Hands I commend my Spirit. And saying this, he expired.

Here all kneel, and after a little Pause, to meditate on the Redemption of Mankind, the Deacon goes on

Videns autem Centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, & videbant quæ fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus à longe, & mulieres, quæ secutæ erant eum à Galilæa, hæc videntes.

And the Centurion seeing what had been done, glorified God, saying: Indeed this was a just Man. And all the Multitude, that were present together at that Spectacle, and saw what was done, return'd knocking their Breasts. But all his Acquaintance, and the Women, that had follow'd him from *Galilee*, stood afar off beholding these Things.

The

The rest of the Passion is said as p. 43, 44:

AND behold a Man named *Joseph*, who was a Senator, a good and just Man: He had not consented to their Counsel and Actions, he was of *Arimathæa*, a City of *Judea*, and expected himself the Kingdom of God. This Man went to *Pilate*, and beg'd the Body of *Jesus*: and taking it down, wrap'd it in a fine Shrowd, and laid him in a Monument hewn in Stone, in which no Man had ever been laid.

The Offertory. O Lord, hear my Prayer, and let my Cry come to thee: turn not thy Face from me.

ET ecce vir nomine *Joseph*, qui erat decurio, vir bonus & iustus: hic non consenserat consilio & actibus eorum; ab *Arimathæa* civitate *Judææ*, qui expectabat & ipse regnum Dei. Hic accessit ad *Pilatum*, & petiit corpus *Jesu*: & depositum involvit sindone, & posuit eum in monumento exciso, id huc nondom quisquam positus fuerat.

Offertorium. Domine, exaudi orationem meam, & clamor meus ad te perveniat: ne avertes faciem tuam à me.

Suscipe, as before p. 46, till he comes to the Prayer call'd

The Secret.

ACcept, O Lord, we beseech thee, this Offering, and mercifully grant, that we may receive with pious Sentiment what we celebrate

SUSCIPe, quæsumus Domine, munus oblatum, & dignanter operare, ut quod passionis Filii tui Domini nostri mysterio gerimus,

mus, piis affectibus
consequamur. Per eun-
dem Dominum nos-
trum,

in this Mystery of the
Passion of thy Son our
Lord. Thro' the same
Lord, &c.

The Secret against the Persecutors of the Church.

Protege nos, Domi-
ne, tuis mysteriis
servientes : ut divinis
rebus inhærentes, &
corpore tibi famulemur
& mente. Per Domi-
num nostrum, &c.

Protect us, O Lord,
who celebrate thy
Mysteries ; that apply-
ing ourselves to divine
Things, we may serve
Thee both in Soul and
Body. Thro' our Lord,
&c.

Or for the Pope.

Oblatis, quæsumus,
Domine, placare
muneribus : & famulum
tuum N. quem pasto-
rem. Ecclesiæ tuæ præ-
esse voluisti, assidua pro-
tectione gubernare. Per
Dominum nostrum, &c.

BE appeased, O Lord,
we beseech thee, by
these Offerings : and go-
vern by thy continual
Protection thy Servant
N. whom thou hast been
pleased to make supreme
Pastor of thy Church.
Thro' our Lord, &c.

*The Preface and Cannon as from p. 52, to p. 67,
till he comes to*

Communia. Potum
meum cum fletu tem-
perabam : qui elevans
allististi me : & ego si-
cut scœnum arui : tu
autem Domine in æter-
num permanes, tu ex-
urgens misereberis Sion,

The Communion. I min-
gled my Drink with
Tears : because having
lifted me up thou hast
thrown me down, and I
wither'd like Grass : but
thou, O Lord, continuest
for ever : thou shalt rise
up,

up and have mercy on *Sion*, because the Time to have Mercy on her is come.

qui venit tempus miserandi ejus.

The Prayer call'd the Post-Communion.

GRANT, Almighty God, that we may sensibly hope, thou hast given us eternal Life by the temporal Death of thy Son, represented in these adorable Mysteries. Thro' the same Lord, &c.

LArgire sensibus nostris, omnipotens Deus: ut per temporalem Filii tui mortem, quam mysteria veneranda testantur, vitum te nobis dedisse perpetuam, confidamus. Per eundem, &c.

The Post-communion against the Persecutors of the Church.

O Lord our God, we beseech thee to preserve those from human Dangers, to whom thou grantest a divine Communion. Thro' our Lord, &c.

QUæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non finas subiacere periculis. Per Dominum nostrum, &c.

Or for the Pope.

LET this Participation of thy divine Sacrament, O Lord, protect us, and always save and strengthen thy Servant *N.* the supreme Pastor of thy Church, together with the Flock committed to him.

HÆC nos, quæsumus, Domine, divini sacramenti perceptio protegat, & famulum tuum *N.* quem pastorem Ecclesiæ tuæ præesse voluisti, una cum commissio sibi gre-

ge, salvet semper & Thro' our Lord, &c.
muniat. Per Dominum
nostrum, &c.

The Prayer over the People.

Oremus.

Let us pray.

Humilitate capita
vestra Deo.

Bow down your Heads
to God.

REspice quæsumus,
Domine, super
hanc familiam tuam,
pro qua Dominus nos-
ter *Jesus Christus* non
dubidavit manibus tra-
di nocentium, & cru-
cis subire tormentum.
Qui tecum vivit & reg-
nat, &c.

LOOK down, we be-
seech thee, O Lord,
on this thy Family, for
which our Lord *Jesus
Christ* was pleased to be
delivered into the Hands
of the Wicked, and to
suffer the Torment of
the Cross. Who lives
and reigns, &c.

All the rest as before, p. 68.

*In the three following Days, after Pater-noster,
Ave-Maria, and Credo, are said secretly; all the
rest is omitted: and the Office is began at the Ma-
tins and Vespers from the Antiphon of the first
Psalm; and the Antiphons are doubled as on Double
Festivals.*

*In the End of each Psalm in the Matins and Lauds
Gloria Patri is omitted, and one of the Fifteen
Candles in the Triangular Candlestick is extin-
guished.*

MANDY-

MANDY-THURSDAY.

The MATINS.

The First NOCTURN.

The ANTIPHON.

TH E Zeal of thy
House has eaten me,
and the Affronts of those
that affronted thee fell
upon me.

ANTIPHONA.

ZELUS domus tuæ
comedit me, &
opprobria exproban-
tium tibi ceci derunt su-
per me.

PSALM 68.

SAVE me, O God : be-
cause Waters have
enter'd even into my
Soul.

I am stuck fast in deep
Mire : and there is no
sure Standing.

I fell into the Depth of
the Sea : and a Tempest
has overwhelmed me.

I was tired with cry-
ing out, my Throat grew
hoarse : my Eyes have
fail'd me, whilst I hope
in my God.

They that hate me

SALVUM me fac, De-
us : * quoniam in-
traverunt aquæ usque
ad animam meam.

Infixus sum in limo
profundi : * & non est
substantia.

Veni in altitudinem
maris : * & tempestas
dimerget me.

Laboravi clamans,
raucæ factæ sunt fau-
cea mea : * defecerunt
oculi mei, dum spero
in Deum meum.

Multiplicati sunt su-
per

per capillos capitis mei,
* qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste : * quæ non rapui, tunc exolvebam.

Deus, tu scis insipientiam meam : * & delicta mea à te non sunt abscondita.

Non erubescant in me, qui expectant te, Domine ; * Domine virtutum.

Non confundantur super me, * qui quærunt te, Deus *Israel*.

Quoniam propter te sustinui opprobrium : * operuit confusio faciem meam.

Extraneus factus sum fratribus meis, * & peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me : * & opprobria exprobandium tibi ceciderunt super me.

Et operui in jejuniis animam meam : * &

without Cause, are multiplied above the Hairs of my Head.

My Enemies, that persecuted me unjustly, are grown strong : then I paid what I did not take away.

O God, thou knowest my Folly : and my Offences are not hid from thee.

Let them not be ashamed for me, that expect thee, O Lord : O Lord of Hosts.

Let them not be confounded because of me, who seek thee, O God of *Israel*.

Because for thee I have sustain'd Reproach : Confusion have cover'd my Face.

I became a Stranger to my Brethren, and one unknown to the Sons of my Mother.

Because the Zeal of thy House has eaten me : and the Affronts of those that affronted thee fell upon me.

And I humbled my Soul in Fasting : and it became

became a Reproach to me.

And I put on Hair-cloth for my Garment : and I became their Jest.

They spoke against me that sat at the Gate : and they sang against me that drank Wine.

But I will direct my Prayer to thee, O Lord : This is the Time of thy good Pleasure, O God.

Hear me according to the Multitude of thy Mercy, according to the Truth of thy Salvation.

Draw me out of the Mire, that I may not stick fast : deliver me from those that hate me, and from the Bottom of Waters.

Let not the Tempest of Water drown me, nor the Deep swallow me up : neither let the Mouth of the Pit fall in upon me.

Hear me, O Lord, for thy Mercy is kind : according to the Multitude of thy Mercies look upon me.

factum est in opprobrium mihi.

Et posui vestimentum meum cilicium : & factus sum illis in parabolam.

Adversum me loquebantur qui sedebant in porta : * & in me psaliebant qui bibebant vinum.

Ego vero orationem meam ad te, Domine : * tempus beneplaciti, Deus.

In multitudine misericordiarum tuarum exaudi me, * in veritate salutis tue.

Eripe me de luto, ut non infigar : * libera me ab iis qui oderunt me, & de profundis aquarum.

Non me demergat tempestas aquarum, neque absorbeat me profundum : * neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua : * secundum multitudinem miserationum

num tuarum respice in me.

Et ne avertas faciem tuam à puero tuo : * quoniam tribulor, velociter exaudi me.

Intende animæ meæ & libera eam : * propter inimicos meos eripe me.

Tu scis improprium meum, & confusionem meam, * & reverentiam meam.

In conspectu tuo sunt omnes qui tribulant me, * improprium expectavit cor meum, & miseriam.

Et sustinui qui simul contristaretur, & non fuit : * & qui consolaretur, & non inveni.

Et dederunt in escam meam fel : * & in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum, * & in retributiones, & in scandalum.

Obscurentur oculi eorum ne videant : * & dorsum eorum semper incurva.

And turn not away thy Face from thy Servant : because I am in Tribulation, hear me speedily.

Take care of my soul, and deliver it : because of my Enemies rescue me.

Thou know'st my Reproach, my Confusion, and my Shame.

In thy Sight are all that afflict me, my Heart has look'd for Reproach and misery.

And I expected somebody to mourn with me, and there was none : and to comfort me, and I found none.

And they gave me Gall for my Meat : and in my Thirst they gave me Vinegar to drink.

Let their Table become a Snare to them, a Revenge upon them, and a Scandal.

Let their Eyes be darken'd, that they may not see : and make their Backs always crooked.

H

Pour

Pour out thy Wrath upon them: and let the Fury of thy Anger seize them.

Let their Habitation become a Desert: and let there be none to dwell in their Tents.

Because they have persecuted whom thou hast struck: and they have added to the Pain of my Wounds.

Add Iniquity to their Iniquity: and let them not enter into thy Justice.

Let them be blotted out of the Book of the Living: and let them not be written with the Just.

I am poor and sorrowful: thy saving Mercy, O God, has received me.

I will praise the Name of God with a Canticle: and with Praise I will magnify him:

And it will please God more than a young Calf, with Horns and Hoofs newly grown.

Let the Poor see and rejoice: seek God, and your Souls shall live:

Effunde super eos iram tuam: * & furor iree tuæ comprehendat eos.

Fiat habitatio eorum deserta: * et in tabernaculis eorum non sit qui inhabitet.

Quoniam quem tu percussisti, persecuti sunt: * & super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum: * & non intrent in justitiam tuam.

Deleantur de libro viventium: * & cum justis non scribantur.

Ego sum pauper & dolens: * salus tua Deus suscepit me.

Laudabo nomen Dei cum cantico: * & magnificabo eum in laude:

Et placebit Deo super vitulum novellum: * cornua producentem & ungulas.

Videant pauperes & lætentur: * quærite Deum, & vivet anima vestra.

Quoniam

Quoniam exaudivit
pauperis Dominus : *
& vinctos suos non de-
spexit.

Laudent illum cœli
& terra, * mare, & om-
nia reptilia in eis.

Quoniam Deus sal-
vam faciet *Sion* : * &
ædificabunter civitatus
Juda.

Et inhabitabunt ibi,
* & hereditate accui-
rent eam.

Et semen servorum
ejus possidebit eam ; *
& qui diligunt nomen
ejus habitabunt in ea.

Ant. Zelus domus
tuæ comedit me, &
opprobria exproban-
tium tibi ceciderunt su-
per me.

Ant. Avertantur re-
trorsum & erubescant,
qui cogitant mihi mala.

Because the Lord has
heard the Poor : and he
has not despised his Ser-
vants in Bonds.

Let the Heavens and
the Earth, the Sea, and
all that creep in them,
praise him.

For God will save *Sion* :
and the Cities of *Juda*
shall be built.

And they shall dwell
there, and have it for an
Inheritance.

And the Posterity of
his Servants shall possess
it ; and they that love his
Name shall dwell in it.

Ant. The Zeal of thy
House has eaten me, and
the Affronts of those that
affronted thee fell upon
me.

Ant. Let those that in-
tend me harm, be driven
backward and ashamed.

PSALM 69.

DEUS in adjutorium
meum intende : *
Domine ad adjuvan-
dum me festina.

Confundantur & re-
vereantur, * qui quæ-
runt animam meam.

O God, come to my
Assistance : O Lord
make haste to help me.

Let those be confoun-
ded and ashamed, that
seek my Life.

H 2

Let

Let those that intend me harm, be driven backward and ashamed.

Let those be forthwith driven away with shame, that mock me, saying: Well, well.

Let all that seek thee, rejoice and be glad in thee, and they that love thy Salvation, let them always say: The Lord be magnified.

But I am needy and poor: O God help me.

Thou art my Helper, and my Deliverer: O Lord, make no Delay.

Ant. Let those that intend me harm, be driven backward and ashamed.

Ant. O my God, deliver me out of the Hand of the Sinner.

Avertantur retrosum, & erubescant, * qui volunt mihi mala.

Avertantur, statim erubescantes. * qui dicunt mihi: Euge, euge.

Exultent & Jætentur in te omnes, qui quærunte te, * & dicant semper, Magnificetur Dominus, qui diligit salutare tuum.

Ego vero egenus & pauper sum: * Deus adjuva.

Adjutor meus & liberator meus es tu: * Domine ne moreris.

Ant. Avertantur retrorsum & erubescant, qui cogitant mihi mala.

Ant. Deus meus eripe me de manu peccatoris.

PSALM 70.

IN thee, O Lord, I have hoped, let me never be confounded: according to thy Justice deliver me and rescue me.

Incline thy Ear to me, and save me.

IN te Domine speravi, non confundar in æternum: * in justitia tua libera me et eripe me.

Inclina ad me aurem tuam, * & salva me.

Esto

Esto mihi in Deum
protectorem & in lo-
cum munitum: * ut
salvum me facias.

Quoniam firmamen-
tum meum, & re-
fugium meum es tu.

Deus meus eripe me
de manu peccatoris, *
& de manu contra le-
gem agentis & iniqui.

Quoniam tu es pa-
tientia mea Domine:
* Domine spes mea à
juventute mea.

In te confirmatus
sum ax utero: * de
ventre matris mæ tu
es protector meus.

In te cantatio mea
semper: * tamquam
prodigium factus sum
multis: & tu adjutor
fortis.

Repleator os mum
laude, ut cantem glo-
riam tuam: * tota die
magnitudinem tuam.

Ne projicias me in
tempore senectutis: *
cum defecerit virtus
mea, ne derelinquas
me.

Quia dixerunt inimi-

Be to men a protecting
God and a place of
Strength, that thou may-
est save me.

Because thou art my
Strength, and my Re-
fuge.

O my God, deliver
me out of the Hand of
the Sinner, and out of
the Hand of him that acts
against the law, and of
the unjust Man.

For thou art my Pati-
ence, O Lord: O Lord,
thou art my Hope from
my Youth.

In thee have I been sup-
ported from my Birth:
from my Mother's Womb
thou art my Protector.

My Song is always on
thee: I became to many
as a Prodigy: and thou
art my strong Helper.

Let my Mouth be
fill'd with Praise, that I
may sing thy Glory: thy
Greatness all the Day.

Cast me not off in the
Time of Old Age: for-
sake me not when my
Strength shall fail.

For my Enemies said
H 3 to

to me: and they that
watch'd for my Life,
consulted together,

Saying: God has for-
saken him, pursue and
take him: for there is
none to rescue him.

O God, be not far
from me: O my God,
come to my Assistance.

Let my Detractors be
confounded and fail: let
those that design me
Harm be cover'd with
Confusion and Shame.

But I will always
hope: and I will praise
thee more and more.

My Mouth shall de-
clare thy Justice; thy
Salvation all the Day.

Because I am ignorant
of Learning, I will con-
sider the Power of the
Lord: O Lord I will be
mindful of thy Justice
only.

O God, thou hast
taught me from my
Youth: and even to this
Time I will proclaim
thy Wonders.

ci mei mihi: * & qui
custodiebant animam
meam, consilium fece-
runt in unum,

Dicentes: Deus de-
reliquit eum, persequi-
mini & comprehendite
eum: * qui non est
qui eripiat.

Deus ne elongeris à
me: * Deus meus in
auxilium meum respi-
ce

Confundantur & de-
fiant detrahentes ani-
mæ meæ: * operiantur
confusione & pudore,
qui quærent mala mihi.

Ego autem semper
sperabo: * & ajiciam
super omnem laudem
tuam.

Os meum annuntiabit
justitiam tuam: * tota
die salutare tuum.

Quoniam non cog-
novi literaturam, intro-
ibo in potentias Domi-
ni: * Domine memo-
rabor justitiæ tuæ soli-
us.

Deus Docuisti me à
juventute mea: * &
usque nunc pronuncia-
bo mirabilia tua.

Et

Et usque in senectam
& senium : * Deus ne
derelinquas me.

Donec annuntiem
brachium tuum * ge-
nerationi omni, quæ
ventura est :

Potentiam tuam, &
justitiam tuam Deus
usque in altissima, quæ
fecisti magnalia : De-
us quis similis tibi ?

Quantas ostendisti
mihi tribulationes mul-
tas & malas : & con-
versus vivificasti me : *
& de abyssis terræ ite-
rum reduxisti me.

Multiplicasti magni-
ficentiam tuam : * &
conversus consolatus es
me.

Nem & ego confite-
bor tibi in vasis Psalmi
veritatem tuam : * De-
us psallam tibi in ci-
thara, sanctus *Israel*.

Exultabunt labia mea
cum cantavero tibi : *
& anima mea, quam
redemisti.

Sed & lingua mea
tota die meditabitur

And in my old Age
and at the End of my
long Life, O God, for-
sake me not.

Until I declare thy
strong Arm to every Ge-
neration that is to come :

Thy Power, and thy
Justice O God, even to
the highest great Things,
which thou hast done : O
God, who is like to thee ?

How many great and
evil Tribulations hast
thou sent me ? and yet
turning to me thou hast
quicken'd me : and thou
hast brought me again
from the lowest Parts of
the Earth.

Thou hast Multiplied
thy Magnificence : and
turning to me thou hast
comforted me.

For I also will confess
thy Truth to thee on the
Psaltery : O God, I will
sing to thee on the Harp,
thou Holy One of *Israel*.

My Lips shall rejoice
when I sing to thee : and
my Soul, which thou hast
redeem'd.

And my Tongue too
all the Day shall pro-
claim

claim thy Justice: when they shall be confounded and ashamed, that design me Evil.

Ant. O my God, deliver me out of the Hand of the sinner.

V. Let them be driven backward and ashamed.

R. That intend me Harm.

Our Father, all in secret.

Here begins the Lamentation of Jeremy the Prophet.

Chap. I.

The first Lesson. Aleph.

HOW solitary sits the City that was full of People: the Mistress of the Gentiles is become like a Widow: the Princess of Provinces is made tributary.

Beth. She has wept bitterly in the Night, and her Tears ran down her Cheeks: of all her Dear Ones there is none to comfort her: all her Friends have despised her, and are become her Enemies.

justitiam tuam: * cum confusi & reveriti fuerint qui quærunt mala mihi.

Ant. Deus meus eripe me de manu peccatoris.

V. Avertantur retrorsum & erubescant.

R. Qui cogitant mihi mala.

Pater noster, Secreta.

Incipit Lamentatio Jeremiæ Prophetæ.

Cap. I.

Lectio. I. Aleph.

QUomodo sedet sola civitas plena populo: facta est quasi vidua domina genitum: princeps provinciarum facta est sub tributo.

Beth. Plorans ploravit in nocte, & lacrymæ ejus in mixillis ejus: non est qui consolaretur eum ex omnibus charis ejus: omnes amici ejus spreverunt eam, & facti sunt ei inimici.

Ghimel.

Ghimel. Migravit *Judas* propter afflictionem & multitudinem servitutis : habitavit inter gentes, nec invenit requiem : omne persecutores ejus apprehenderunt eam inter angustias.

Daleth. Viæ *Sion* lugent, eo quod non sint qui veniant ab solemnitate : omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, & ipsa oppressa amaritudine.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt : quia Dominus locutus est super eam propter multitudinem iniquitatum ejus : parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. In monte *Olivet* oravit ad Patrem : Pater, si fieri potest, transeat à me calix iste : * Spiritus quidem

Ghimel. *Judas* is departed by reason of the Affliction and Greatness of the Slavery : she has dwelt among the Gentiles and has found no Rest : all her Persecutors have seized on her in her Distress.

Daleth. The Ways of *Sion* mourn, because none come to the Solemnity : all her Gates are destroyed, her Priests are sighing, her Virgins are loathsome, and she herself is overwhelm'd with Bitterness.

He. Her Adversaries are become her Head, her Enemies are enrich'd : because the Lord has pronounced it upon her for the Multitude of her Iniquities : her Children are led into Captivity, before his Face that afflicts her.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. He pray'd to his Father on Mount *Olivet* : Father, if it be possible, let this Cup pass away from me : * The Spirit

indeed is ready, but the Flesh is weak. *V.* Watch and pray, that ye may not enter into Temptation. * The Spirit indeed.

The second Lesson. Vau.

AND the Daughter of *Sion* has lost all her Beauty: her Princes are become like Rams that have no Pasture, and they fled without Courage before his Face that pursued them.

Zain. *Jerusalem* remember'd the Days of her Affliction and Prevarication from all the desirable Things, which she had in former Days, when her People fell by the Enemy's Hand, and there was no Helper: her Enemies saw her, and derided her Sabbaths.

Heth. *Jerusalem* has grievously sinned, therefore she is become a Vagabond: all that glorified her, have despised her, because they saw her Ignominy: but she sighs and is turn'd backwards.

promptus est, caro autem infirmata. *V.* Vigilate & orate, ut non intretis in tentationem. * Spiritus quidem.

Leetio 2.

Vau.

ET egressus est à *Sion* omnis decor ejus: facti sunt principes ejus sicut arietes non invenientes pascua, & abierunt absque fortitudine ante faciem subsequenteris.

Zain. Recordata est *Jerusalem* dierum afflictionis suæ, & prævaricationis omnium desiderabilium suorum, quæ habuerat à diebus antiquis, cum caderet populus ejus in manu hostili, & non esset auxiliatur: viderunt eam hostes, & deriserunt sabbata ejus.

Heth. Peccatum peccavit *Jerusalem*, propterea instabilis facta est: omnes qui glorificabant eam, spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

Teth.

Teth. Sordes ejus in pedibus ejus, nec recordata est finis sui : deposita est vehementer, non habens consolatorem : vide Domine afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Tristis est anima mea usque ad mortem : sustinere hic, & vigilate mecum : nunc videbitis turbam, quæ circumdabit me * Vos fugam capietis, & ego vadam immolari pro vobis. *V.* Ecce appropinquat hora, & Filius hominis tradetur in manus peccatorum. * Vos

Lectio 3.

Jod.

MANum suam misit hostis ad omnia desiderabilia ejus : quia vidit gentes ingressas sanctuarium tuum, de quibus præceperas ne intrarent in ecclesiam tuam.

Caph. Omnis popu-

Teth. Her Feet are cover'd with Filth, neither has she remember'd her End : she is exceedingly dejected, not having a Comforter : see, O Lord, my Affliction, for my Enemy is exalted.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. My Soul is sorrowful to Death : stay here and watch with me : now ye shall see a Multitude, that will surround me : * Ye shall run away, and I will go to be sacrificed for you. *V.* Behold the Time draws near, and the Son of Man shall be deliver'd into the Hands of Sinners. * Ye shall.

The third Lesson. Jod.

THE Enemy has laid Hands on all her desirable Things : because she has seen the Gentiles enter thy Sanctuary, of whom thou gavest a Command, that they should not come into thy Congregation.

Caph. All her People sigh.

figh and seek for Bread : they have given their valuable Things for Meat to support their Lives. See, O Lord, and consider, that I am become vile.

Lamed. O all ye that pass by this Way, attend and see if there be Sorrow like to my Sorrow : for he has made a Vintage of me, as the Lord spoke in the Day of his furious Wrath.

Mem. From on high he has cast Fire into my Bones, and taught me : he has spread a Net for my Feet, he has thrown me backward : he has made me desolate, that I am consumed the whole Day with Sadness.

Nun. The Yoke of my Iniquities has been heavy upon me : they have been folded up in his hand and laid upon my Neck : my Strength is weaken'd : the Lord has put me under a Hand, from which I shall not be able to rise.

Jerusalem. *Jerusalem,* be converted to the Lord thy God.

lus elus gemens & querens panem : dederunt pretiosa quæque pro cibulo ad refocillandam animam. Vide Domine, & considera, quoniam facta sum vilis.

Lamed. O vos omnes, qui transitis per viam, attendite, & videte si est dolor sicut dolor meus : quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

Mem. De excelsomisit ignem in ossibus meis, & erudit me : expandit rete pedibus meis, convertit me retrorsum : posuit me desolatam, tota die maiore confectam.

Nun. Vigilavit jugum iniquitatum mearum : in manu ejus convolutæ sunt, & impositæ collo meo : infirmata est virtus mea : dedit me Dominus in manu, de qua non poterō surgere.

Jerusalem, *Jerusalem,* convertere ad Dominum Deum tuum.

R. Ecce

* *R.* Ecce vidimus eum non habentem speciem, neque decorem : aspectus ejus in eo non est : hic peccata nostra portavit, & pro nobis dolet : ipse autem vulneratus est propter iniquitates nostras, * cujus livore sanati sumus. *V.* Vere languores nostros ipse tulit, & dolores nostros ipse portavit. * Cujus livore. Ecce vidimus.

R. Behold we have seen him disfigured and without Beauty : his Aspect is gone from him : he has borne our Sins and suffers for us : and he was wounded for our Iniquities, * and by his Stripes we are healed. *V.* He has truly borne our Infirmities, and carried our Sorrows. * And by his Stripes. Behold we have seen him, &c. to the *V.*

The Second NOCTURN.

Ant. Liberavit Dominus pauperem à potente, & inopem, cui non erat adjutor.

Ant. The Lord has deliver'd from the Mighty the poor and needy Man, that had no Helper.

PSALM 71.

DEUS judicium tuum regi da : * & justitiam tuam filio regis.

Judicare populum tuum in justitiæ, * & pauperes tuos in iudicio.

Suscipiant montes pacem populo, * & colles justitiam.

Judicabit pauperes

O God, give thy Judgment to the King, and thy Justice to the King's Son :

To judge thy People with Justice, and thy Poor with Judgment.

Let the Mountains receive Peace for the People, and the Hills Justice.

He shall judge the Poor

Poor of the People, and shall save the Children of the Poor: and he shall humble the Calumniator.

And he shall continue with the Sun, and before the Moon; from Generation to Generation.

He shall descend like Rain upon a Fleece, and like Drops dropping on the Earth.

There shall rise in his Days Justice and the Plenty of Peace, as long as the Moon shall last.

And he shall rule from Sea to Sea, and from the River to the Bounds of the Globe of the Earth.

The *Ethiopians* shall fall down before him: and his Enemies shall lick the Earth.

The Kings of *Tharsis*, and the Islands shall offer him Presents: the Kings of the *Arabians* and of *Saba* shall bring him Gifts.

And all the Kings of the Earth shall adore him: all the Gentiles shall serve him.

For he will deliver from the Mighty the

populi, & salvos faciet filios pauperum: * & humiliabit calumniatorem.

Et permanebit cum solo, & ante lunam, * in generatione & generationem.

Descendit sicut pluvia in vellus: * & sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, & abundantia pacis * donec auferatur luna.

Et dominabitur à mari usque ad mare: * & à flumine usque ad terminos orbis terrarum.

Coram illo procident *Æthiopes*, * & inimici ejus terram lingent.

Reges *Tharsis* & insulæ munere offerent: * Reges *Arabum* & *Saba* dona adducent.

Et adorabunt eum omnes reges terræ: * omnes gentes servient ei.

Qui liberabit pauperem à potente: * & pau-

pauperem, cui non erat
adjutor.

Parcet pauperi & i-
nopi : * & animas pau-
perum salvas faciet.

Ex usuris & iniqui-
tate redimet animas eo-
rum : * & honorabile
nomen eorum coram
illo.

Et vivet, & dabitur
ei de auro *Aurabiæ*, &
adorabunt de ipso sem-
per : tota die benedi-
cent ei.

Et erit firmamen-
tum in terra in summis
montium, super extol-
letur super *Libanum*
fructus ejus : * & flo-
rebunt de civitate sicut
scænum terræ.

Sit nomen ejus bene-
dictum in sæcula : *
ante solem permanet
nomen ejus.

Et benedicentur in
ipso omnes tribus ter-
ræ : * omnes gentes
magnificabunt eum.

Benedictus Dominus
Deus *Israel*, * qui facit
mirabilia solus.

poor and needy Man,
that had no Helper.

He will spare the poor
and needy Man : and he
will save the Souls of the
Poor.

He will redeem their
Souls from Usury and In-
justice : and their Name
shall be honourable with
him.

And he shall live, and
the Gold of *Arabia* shall
be given him, and they
shall adore him always :
they shall bless him all
the Day.

And the Support of
Life shall grow in the
Earth on the Tops of
Mountains, its Fruit shall
be raised above *Libanus* ;
and they in the City shall
flourish like the Grass of
the Earth.

Let his Name be
bless'd for ever : his Name
continues as long as the
Sun.

And all the Tribes of
the Earth shall be bless'd
in him : all Nations shall
magnify him.

Blessed be the Lord
God of *Israel*, who alone
does wonderful Things.
And

And blessed be the Name of his Majesty for ever : and all the Earth shall be fill'd with his Majesty : so be it, so be it.

Ant. The Lord has deliver'd from the Mighty the poor and needy Man, that had no Helper.

Ant. The Impious have thought and spoken Wickedness : they have spoken Iniquity from the high Place.

Et benedictum nomen majestatis ejus in æternum : * & repletur majestate ejus omnis terra : fiat, fiat.

Ant. Liberavit Dominus pauperem, à potente, & inopem, cui non erat adjutor.

Ant. Cogitaverunt impii, & locuti sunt nequitiaæ : iniquitatem in excelsis locuti sunt.

PSALM 72.

HOW good is God to *Israel*, to those of an upright Heart !

But my Feet almost fail'd me : my Steps almost slipp'd.

Because I have been zealous against the Unjust, seeing the Peace of Sinners.

For they have no Regard to Death, nor is there Stability in their Afflictions.

They undergo not the Labour of Men, and with Men they shall not be ourged :

Therefore Pride has

QUAM bonus *Israel* Deus, * his qui recto sunt corde !

Mei autem pæne moti sunt pedes : * pæne effusi sunt gressus mei.

Quia zelavi super iniquos, * pacem peccatorum videns.

Quia non est respectus morti eorum : * & firmamentum in plaga eorum.

In labore hominum non sunt, * & cum hominibus non flagellabuntur :

Ideo tenuit eos superbia,

perbia, * operti sunt iniquitate & impietate sua.

Prodiit quasi ex adipē iniquitas eorum : * transferunt in affectum cordis.

Cogitaverunt, & locuti sunt nequitiam : * iniquitatem in excelso locuti sunt.

Posuerunt in cœlum os suum : & lingua eorum transivit in terra.

Ideo convertetur populus meus hic : * & dies pleni invenientur in eis.

Et dixerunt : Quomodo scit Deus, * & si est scientia in excelso ?

Ecce ipsi peccatores, & abundantes id sæculo, * obtinuerunt divitias.

Et dixi : Ergo sine causa justificavi cor meum, * & lavi inter innocentes manus meas :

Et fui flagellatus tota die, * & castigatio mea in matutinis.

possess'd them, they are cover'd with their Injustice and Impiety.

Their iniquity is come as it were out of their Fat : they have obtain'd the Desire of their Heart.

They have thought and spoken Wickedness : they have spoken Iniquity from the high Place.

They have set their Mouths against Heaven : and their Tongues went thro' the Earth.

Therefore will my People return here : and full Days shall be found in them.

And they said : How does God know ; and, is there Knowledge in the Highest ?

Behold, these Sinners and they that abound in the World, have obtain'd Riches.

And I said : Then I have without Cause kept my Heart just, and washed my Hands with the Innocent :

And have been scourged the whole Day, and my Chastisement began in the Mornings.

If I said : I will relate it so : behold, I have condemn'd a Nation of thy Children.

I thought to know this Thing, the Labour is before me :

Until I can enter into the Sanctuary of God, and understand it in their last Ends.

Nevertheless for their Deceit, thou hast done this to them : thou hast cast them down, whilst they were elevated.

How are they brought into Desolation, have suddenly fail'd and perish'd for their Iniquity.

Like a Dream of Men rising *from sleep*, O Lord thou will reduce their Image to nothing in thy City.

Because my Heart is inflamed, and my Reins are changed, and I am reduced to nothing, and knew it not.

I am become like a Beast before thee, and am always with thee.

Thou hast led my right Hand : and according to

Si dicebam : Narrabo sic : * ecce nationem filiorum tuorum reprobavi.

Existimabam ut cognoscerem hoc, * labor est ante me :

Donec intrem in sanctuarium Dei : * & intelligam in novissimis eorum.

Verumtamen propter dolos posuisti eis : * dejecisti eos dum alleverantur.

Quomodo facti sunt in desolationem, subito defecerunt : * perierunt propter iniquitatem suam.

Velut somnium surgentium Domine, * in civitate tua imaginem ipsorum ad nihilum rediges.

Quia inflammatum est cor meum, & renes mei commutati sunt : * & ego ad nihilum reductus sum, & nescivi.

Ut jumentum factus sum apud te, * & ego semper tecum.

Tenuisti manum dexteram meam : & in

in voluntate tua dedux-
iste me, * cum glo-
ria suscepisti me.

Quid enim mihi est
in cælo? * & à te quid
velui super terram?

Defecit caro mea, &
cor meum: * Deus cor-
dis mei, & pars mea
Deus in æternum.

Quia ecce, qui elon-
gant se à te, peribunt:
* perdidisti omnes, qui
sornicantur abs te.

Mihi autem adhæ-
rere Deo bonum est *
ponere in Domino Deo
spem meam.

Ut annuntiem om-
nes prædicationes tuas,
* in portis filiæ Sion.

Ant. Cogitaverunt
impii, & locuti sunt
nequitiam: iniquitatem
in excelsis locuti sunt.

Ant. Exurge Domi-
ne, & judica causam
meam.

thy Will thou hast con-
ducted me, and with
Glory received me.

For what is there for
me in Heaven? and be-
sides thee what would I
have on Earth?

My Flesh and my
Heart have fail'd: God
is the God of my Heart,
and my Portion for ever.

For behold, they shall
perish, that keep far from
thee: thou hast destroy-
ed all that are unfaithful
to thee.

But it is good for me
to adhere to God; to put
my Hope in the Lord
God.

That I may proclaim
all thy Praises, in the
Gates of the Daughter of
Sion.

Ant. The impious have
thought and spoken
Wickedness: they have
spoken Iniquity on high.

Ant. Arise, O Lord
and judge my Cause.

PSALM 73.

U T quid Deus repu-
listi in finem: * ira-

W H Y, O God, hast
thou wholly cast us
off,

off, *and is thy Fury incensed against the Sheep of thy Pasture?*

Be mindful of thy Congregation, which thou hast possess'd from the Beginning.

Thou hast purchased the Scepter of thy Inheritance: *Sion* is the Mount on which thou hast dwelt.

Lift up thy Hands against their Pride for ever: how great Malice has the Enemy shew'd in the Sanctuary?

And they that hate thee have boasted, in the Middle of thy Solemnity.

They placed their Ensigns for Trophies, and without Knowledge, on a high Place, as it were in a publick Way.

As if it had been in a thick Wood they cut down its Gates with Axes: they demolish'd it with the Ax and Hatchet.

They set fire to thy Sactuary: they polluted the Tabernacle of thy Name on Earth.

The whole Multitude

tus est furor tuus super oves pascuæ tuæ?

Memor eslo congregationis tuæ, * quam possedisti ab initio.

Redemisti virgam hereditatis tuæ: * mons *Sion*, in quo habitasti in co.

Leva manus tuas in superbias eorum in finem: * quanta malignatus est inimicus in sancto.

Et gloriati sunt qui oderunt te, * in medio solemnitatis tuæ.

Posuerunt signa sua, signa: * & non cognoverunt sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: * in securi & ascia dejecerunt eum.

Incenderunt igni sanctuarium tuum: * in terra polluerunt tabernaculum nominis tui.

Dixerunt in corde suo

suo cognatio eorum simul: * Quiescere faciamus omnes dies festos Dei à terra.

Signa nostra non vidimus, jam non est Propheta: * & nos non cognoscet amplius.

Usquequo Deus improberabit inimicus? * irritat adversarius nomen tuum in finem.

Ut quid avertis manum tuam, & dexteram tuam, * de medio sinu tuo in finem?

Deus autem Rex noster ante sæcula: operatus est salutem in medio terræ.

Tu confirmasti in virtute tua mare: * contribulasti capita draconum in aquis.

Tu confregisti capita draconis: * dedisti eum escam populis *Æthiopium*.

Tu dirupisti fontes, & torrentes: * tu siccasti fluvios *Etham*.

Tuus est dies, & tua

of them said in their Hearts: Let us make all the festival Days of God cease in the Land.

We have seen none of our Signs, there is now no Prophet? and he will know us no more.

How long, O God, shall the Enemy upbraid thee? Does the Adversary provoke thy name for ever?

Why dost thou turn away thy Hand and thy Right Hand from the Middle of thy Bosom for ever?

But God our King before Time, has wrought Salvation in the Middle of the Earth.

Thou by thy Power didst make the Sea firm: thou didst crush the Heads of the Dragons in the Waters.

Thou didst break the Head of the Dragon: thou didst give him for Meat to the People of *Ethiopia*.

Thou didst cause Fountains and Torrents to break out: thou didst dry up the Rivers of *Etham*.

The Day is thine and the Night

Night is thine : thou didst frame the Morning and the Sun.

Thou didst make all the Bounds of the Earth : thou didst create the Summer and the Spring.

Be mindful of this, the Enemy has upbraided the Lord : and a foolish People has provoked thy Name.

Deliver not to Beasts the Souls that acknowledge thee : and forget not for ever the Souls of thy Poor.

Have regard to thy Covenant : because the Obscure of the Earth abound in unjust Habitations.

Let not the humble Man be turn'd away confounded : the poor and needy Man will praise thy Name.

Arise, O God, and judge thy Cause : be mindful of the Reproaches that are made thee by a foolish People the whole Day.

Forget not the Words of thy Enemies : the Pride

est nox : * tu fabricatus es auroram & solem.

Tu fecisti omnes terminos terræ : * æstatem & ver tu psalmasti ea.

Memor esto hujus, inimicos improperavit Domino : * & populus insipiens incitavit nomen tuum.

Ne tradas bestiis animas confitentes tibi : * & animas pauperum tuorum ne obliviscaris in finem.

Respice in testamentum tuum : * quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum.

Ne avertatur humilis factus confusus : * pauper & inops laudabunt nomen tuum.

Exurge Deus, judica causam tuam : * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum tuorum : *
superbia

superbia eorum, qui te oderunt, adscendit semper. of those that hate thee increases always.

Ant. Exurge Domine, & judica causam meam.

Ant. Arise, O Lord, and judge my Cause.

V. Deus meus eripe me de manu peccatoris.

V. O my God, deliver me out of the Hand of the Sinner.

R. Et de manu contra legem agentis, & iniqui.

R. And out of the Hands of the Law-breaker and the unjust Man.

Pater noster, secreto.

Our Father, all in secret.

Ex Tractatu Sancti Augustini Episcopi super Psalmos.

Out of the Treatise of Saint Augustin the Bishop, upon the Psalms.

PSALM 54.

Lectio 4.

The fourth Lesson.

EXaudi Deus orationem meam, & ne despexeris deprecationem meam: intende mihi, & exaudi me. Sa agentis solliciti, in tribulatione positi, verba sunt ista. Orat multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit: & cum dicere coeperit, agnoscamus ibi nos esse: ut communicata tribulatione, jungamus ora-

Hear my Prayer, O God, and despise not my Petition: attend to me and hear me. These are the Words of a Man in Trouble, Solitude, and Affliction. He prays in his great Sufferings, desiring to be freed from some Evil. Let us now see what Evil he lies under: and having told us, let us acknowledge our selves in it: that by partaking of the Affliction we may join

join in his Prayer. *I am become sorrowful in my Exercise,* says he, *and am troubled.* Where is he become sorrowful? where is he troubled? He says *In my Exercise.* He speaks of the wicked Men, whom he suffers, and calls such suffering of wicked Men his Exercise. Think not, that the Wicked are in this World for nothing, and that God does no Good with them. Every wicked Man lives, either to amend his Life, or to exercise the Good.

R. The Sign by which my Friend betray'd me was a Kiss: whom I shall kiss, that is he: hold him fast: he that committed Murder by a Kiss gave this wicked Sign. * The unhappy wretch returned the Price of Blood, and in the End hang'd himself. V. It had been good for that Man, if he had never been born. * The unhappy Wretch.

tionem. Contristatus sum inquit *in exercitatione mea, & conturbatus sum.* Ubi contristatus? Ubi conturbatus? *In exercitatione mea,* inquit, *Homines malos, quos patitur commemoratus est: eandemque passionem malorum hominum, exercitationem suam dixit.* Ne putetis gratis esse malos in hoc mundo, & nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur: aut ideo vivit, ut per illum bonus exerceatur.

R. Amicus meus osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum: hoc malum fecit signum, qui per osculum adimplevit homicidium. * Infelix prætermisit pretium sanguinis, & in fine laqueo se suspendit. V. Bonum erat ei, si natus non fuisset homo ille. * Infelix prætermisit.

Lectio 5.

Utinam ergo quinos modo exercent, convertantur, & nobiscum exerceantur: tamen quamdiu ita sunt ut exerceant, non eos oderimus: quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit, ignoramus. Et plerumque cum tibi videris odisse inimicum, fratrem odisti, & nescis. Diabolus, & Angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum despicienda est correctio, contra quos habemus occultam luctam; ad quam luctam nos armat Apostolus, dicens: *Non est nobis colluctatio adversus carnem & sanguinem: id est, non adversus homines, quos videtis, sed adversus principes, & potestates, rectores mundi, tenebrarum harum.* Ne forte cum dixisset, mundi,

The Fifth Lesson.

WOULD to God then they that now exercise us were converted and exercised with us: but let us not hate them, tho' they continue to exercise us: for we know not whether they will persevere to the End in their Wickedness. And many times, when you imagine that you hate your Enemy, it is your Brother you hate, tho' you are ignorant of it. The Holy Scriptures plainly shew us that the Devil and his Angels are doom'd to eternal Fire. It is only their Amendment we may despair of, with whom we wage an invisible war; for which the Apostle arms us, saying: *Our Conflict is not with Flesh and Blood,* that is, not with the Men you see before your Eyes, *but with the Princes and Powers and Rulers of the World, of this Darknes.* And lest by his saying of *the World*, you might think perhaps, that the

I Devils

Devils are the Rulers of Heaven and Earth, he added, *of his Darknefs.* By *the World* then, he meant the Lovers of the World: by *the World*, he meant the Impious and the Wicked: by *the World*, he meant that which the Gospel speaks of: *And the World knew him not.*

R. The wicked Merchant *Judas* kiss'd our Lord: he like an innocent Lamb refused not the Kiss to *Judas*. * For a few Pence he deliver'd *Christ* to the *Jews*. V It had been better for him if he had never been born: * For a few Pence.

The Sixth Lesson.

FOR I have seen Injustice and Strife in the City. See the Glory of the Cross. That Cross that was the Derision of his Enemies, is now placed on the Foreheads of Kings. The Effect is a Proof of his Power: he conquer'd the World not by the Sword, but by the Wood. The Wood of the Cross was thought a Sub-

intelligeres dæmones esse rectores cœli & terræ, mundi dixit, tenebrarum harum: mundi dixit, amatorum mundi: mundi dixit, impiorum & iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

R. *Judas mercator* pessimus osculo petiit Dominum: ille ut agnus innocens non negavit *Judæ* osculum: * Denariorum numero *Christum Judæis* tradidit. V. Melius illi erat, si natus non fuisset: * Denariorum.

Lectio 6.

QUoniam vidi iniquitatem, & contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem: domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, & an-

te ipsum lignum stantes
caput agitabant, & di-
cebant: *Si Filius Dei*
est, descendat de cruce.
Extendebat ille manus
suas ad populum non
credentem, & contra-
dicentem. Si enim ius-
tus est qui ex fide vivit,
iniquus est qui non ha-
bet fidem. Quod ergo
ait, *iniquitatem,*
perfidiam intellige. Vi-
debat ergo Dominus in
civitate iniquitatem &
contradictionem, & ex-
tendebat manus suas ad
populum non creden-
tem, & contradicentem:
tamen & ipsos ex-
pectans dicebat: *Pater,*
ignosce illis, qui nesci-
unt quid faciunt.

R. Unus ex discipu-
lis meis tradet me ho-
mie: vae illi per quem
tradar ego. * Melius
illi erat, si natus non
fuisset. V. Qui intingit
in faciem suam manum in pa-
pisside, hic me tradi-
tus est in manus pec-
catorum. * Melius illi.
Unus ex discipulis, &c.

ject of Scorn by his Ene-
mies, who as they stood
before it shook their
Heads and said: *If he is*
the Son of God, let him
come down from the Cross.
He stretch'd forth his
Hands to an unbelieving
and seditious People. For
if he is just that lives by
Faith, he is unjust that
has not Faith. By *Injust-*
ice then here you must un-
derstand Infidelity. Our
Lord therefore saw In-
justice and Strife in the
City, and stretch'd forth
his Hands to an unbeliev-
ing and seditious Peo-
ple; and yet he waited
for them too, saying: *Fa-*
ther, forgive them, for they
know not what they do.

R. One of my Disci-
ples will this Day betray
me: woe to him by
whom I am betray'd.
* It had been better for
him, if he had never been
born. V. He that dips his
Hand with me in the
Dish, is the Man that
will deliver me into the
Hands of Sinners. * It
had been. One of my
Disciples, &c. to the V.

The Third NOCTURN.

Ant. I said to the
Wicked: Speak not
Iniquity against God.

Ant. Dixit iniquis;
Nolitu loqui adversus
Deum iniquitatem.

P S A L M 74.

WE will confess thy
Praise, O God:
we will confess and in-
voke thy Name.

We will relate thy
Wonders: when my
Time shall come, I will
judge according to Justice.

The Earth is dissolv'd,
and all that dwell in it:
I have establish'd its
Pillars.

I said to the Wicked:
Do not wickedly: and to
them that offend: Extol
not your Power.

Extol not your Power
highly: speak not Iniqui-
ty against God.

For neither from the
East, nor from the West,
nor from the desert
Mountains will Help
come: because God is
your Judge.

He humbles this Man,
and exalts that: for in the

Confitebimur tibi,
Deus: * confite-
bimur, & invocabimus
nomen tuum.

Narrabimus mirabilia
tua: * cum accepero
tempus, ego justicias
judicabo.

Liquefacta est terra,
& omnes qui habitant
in ea: * ego confr-
mavi columnas ejus.

Dixi iniquis: Nolite
inique agere: * & de-
linquentibus: Nolite
exaltare cornu.

Nolite extollere in
altum cornu vestrum.
* nolite loqui adversus
Deum iniquitatem.

Quia neque ab Ori-
ente, neque ab Occi-
dente, neque à desertis
montibus: * quoniam
Deus judex est.

Hunc humiliat, &
hunc exultat: * qui
cal-

calix in manu Domini
vini meri plenus misto.

Et inclinavit ex hoc
in hoc : verumtamen
sax ejus non est exi-
nanita : * bibent omnes
peccatores terræ.

Ego autem annun-
tiabo in sæculum : *
cantabo Deo *Jacob*.

Et omnia cornua
peccatorum confrin-
gam : * & exaltabun-
tur cornua justi.

Ant. Dixi iniquis :
Nolite loqui adversus
Deum iniquitatem.

Ant. Terra tremuit
& quievit, dum exur-
geret in judicio Deus.

Hand of the Lord is a
Cup of Wine fill'd with
a Mixture.

And he pour'd it out
of This into That : yet
its Dregs are not emptied :
all the Sinners of the
Earth shall drink of it.

But I will declare for
ever : I will sing to the
God of *Jacob*.

And I will destroy the
whole Strength of Sin-
ners : and the Strength
of the Just Man shall be
exalted

Ant. I said to the Wic-
ked : Speak not Iniquity
against God.

Ant. The Earth trem-
bled and was silent, while
God arose to Judgment.

PSALM 75.

NOTUS in *Judæa*
Deus : * in *Israel*
magnum nomen ejus.

Et factus est in pace
locus ejus : & habitatio
ejus in *Sion*.

Ibi confregit poten-
tias arcuum, * scutum,
gladium, & bellum.

Illuminas tu mira-
biliter à montibus æ-

GOD is known in *Ju-
dæa* : his Name is
great in *Israel*.

And his Dwelling is in
Peace : and his Habita-
tion in *Sion*.

There he destroy'd
the Power of Bows, the
Shield, the Sword, and
War.

Thou sendest Light
wonderfully from the e-
ternal

ternal mountains : all the
Senseless of Heart were
disturb'd.

They slept their sleep :
and all these Men of
Riches found nothing in
their Hands

At thy Reprehension,
O God of *Jacob*, they
slumber'd that rode on
Horses.

Thou art terrible, and
who shall resist thee at
the Time of thy Wrath ?

From Heaven thou
hast made thy Judgment
heard : the Earth trem-
bled and was silent.

When God arose to
Judgment, that he
might save all the Meek
of the Earth.

Because the Thoughts
of Man shall confess
thy Praise : and the Re-
mains of those Thoughts
shall keep a Festival to
thy Honour.

Make Vows and per-
form them to the Lord
your God, all ye that
round about him bring
Gifts.

To him that is terri-
ble and to him that takes

ternis : * turbati sunt
omnes insipientes cor-
de.

Dormierunt somnum
suum : * nihil inve-
nerunt omnes viri di-
vitiarum in manibus
suis.

Ab increpatione, tua
Deus *Jacob*, * dormita-
verunt qui ascenderunt
equos.

Tu terribilis es, &
quis resistet tibi * ex
tunc ira tua ?

De cœlo auditum
fecisti judicium : * ter-
ra tremuit & quievit.

Cum exurgeret in
judicium Deus, * ut
salvos faceret omnes
mansuetos terræ.

Quoniam cogitatio
hominis confitebitur
tibi * & reliquæ co-
gitationis diem festum
agent tibi.

Vovete, & reddite
Domino Deo vestro :
* omnes qui in circuitu
ejus affertis munera.

Terribili & ei qui
aufert spiritum princi-
pum,

pum, * terribili apud
reges terræ.

Ant. Terra tremuit
& quievit, dum exur-
geret in iudicio Deus.

Ant. In die tribula-
tionis meæ, Deum ex-
quisivi manibus meis.

away the Lives of Prin-
ces, to him that is terri-
ble to the Kings of the
Earth.

Ant. The Earth trem-
bled and was silent, while
God arose to Judgment.

Ant. In the Day of
my Tribulation, I sought
God with my Hands
lifted up to him.

PSALM 76.

VOCE mea ad Do-
minum clamavi : *
voce mea ad Deum, &
intendit mihi.

In die tribulationis
meæ, Deum exquisivi
manibus meis nocte
contra eum : * & non
sum deceptus.

Renuit consolari a-
nima mea, * memor
fui Dei, & delectatus
sum, & exercitatus
sum : & defecit spiri-
tus meus.

Anticipaverunt vigi-
lias oculi mei : * tur-
batus sum, & non sum
locutus.

Cogitavi dies anti-
quos : * & annos æter-
nos in mente habui.

WITH my Voice I
cry'd out to the
Lord : with my Voice I
cry'd out to God, and he
attended to me.

In the Day of Tribu-
lation, I sought God with
my Hands lifted up to
him in the Night : and
I was not disappointed.

My Soul refused Com-
fort, I was mindful of
God, and I was delight-
ed and exercised : and
my Spirit fainted.

My Eyes prevented
the Watch : I was trou-
bled and spoke out.

I thought upon the old
Days : and I call'd to
mind the eternal Years.

And in the Night I meditated in my Heart, and I was exercised, and swept my Spirit.

Will God reject me for ever? Or will he not at last be still better pleased?

Or will he cut off his Mercy for ever, from Generation to Generation?

Or will God forget to have Mercy? Or will he in his Wrath keep his Mercies in?

And I said: Now I begin: this is a Change of the Right-hand of the Highest.

I was mindful of the Works of the Lord: for I will be mindful of thy Wonders from the Beginning.

And I will meditate on all thy Works: and I will exercise myself on thy Designs.

O God, thy Way is holy: what God is great like our God? Thou art the God, that doth Wonders.

Thou hast made known thy Power amongst Na-

Et meditatus sum nocte cum corde meo * & exercitabar, & scepebam spiritum meum.

Numquid in æternum projiciat Deus? * Aut non apponet ut complacitior sit adhuc?

Aut in finem misericordiam suam abscindet, * à generatione in generationem?

Aut obliviscetur misereri Deus * aut continebit in ira sua misericordias suas?

Et dixi: Nunc cœpi: & hac mutatio dexterae Excelsi.

Memor fui operum Domini: * quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: * & in adinventionibus tuis exercebor.

Deus, in sancto via tuo: quis Deus magnus sicut Deus noster? * Tu es Deus, qui facis mirabilia.

Notam fecisti in populis virtutem tuam: * redemisti

redemisti in brachio
tuo populum tuum, fi-
lios *Jacob & Joseph*.

Viderunt te aquæ,
Deus, viderunt te a-
quæ: * & timuerunt,
& turbatæ sunt abyssi.

Multitudo sonitas a-
quarum: * vocem de-
cerunt nubes.

Etenim sagittæ tuæ
transeunt: * vox toni-
trui tui in rota.

Illuxerunt coruscati-
ones tuæ orbi terræ: *
commota est & contre-
muit terra.

In mari via tua, &
semitæ tuæ in aquis
multis: & vestigia tua
non cognoscentur.

Deduxisti sicut oves
populum tuum, * in
manu *Moyse & Aaron*.

Ant. In die tribula-
tionis meæ, Deum ex-
quisivi manibus meis.

V. Exurge, Domine.

R. Et judica causam
meam.

tions: with thy Arm
thou hast delivered thy
People, the Children of
Jacob and Joseph.

The waters saw thee,
O God, the Waters saw
thee: and they were a-
fraid, and the Depths
were troubled.

Great was the Noise of
the Waters: the Clouds
made their Voice heard.

For thy Arrows were
thrown; the Voice of
thy Thunder fell on
their Chariots.

Thy Lightning flash'd
on the Globe of the
Earth: the Earth shook
and trembled.

Thy Way was thro'
the Sea, and thy Paths
went thro' many Wa-
ters; and thy Footsteps
shall not be traced.

Thou didst lead thy
People like sheep, by
the Hands of *Moses and
Aaron*.

Ant. In the Day of
my Tribulation, I sought
God with my Hands
lifted up to him.

V. Arise, O Lord.

R. And judge my
Cause.

Our Father, *all in secret.*

Pater noster, *secret.*

Out of the first Epistle of St. Paul the Apostle to the Corinthians.

De Epistola prima beati Pauli Apostoli ad Corinthios.

Chap. II.

Cap. II.

The Seventh Lesson.

Lectio 7.

NOW this I command: not praising that ye meet, not for the better, but for the worse. First indeed, when ye meet in the Church, I hear that there are schisms among you, and in part I believe it. For there must be heresies also, that they also that are approved may be made manifest among you. When ye meet therefore together, it is not now to eat the Lord's Supper. For every one takes his Supper before others to eat. And one is hungry, and another is drunk. Have ye not Houses to eat and drink in? Or do ye despise the Church of God, and confound those that have not? What shall I say to you? Do I praise

HOC autem precipio: non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in Ecclesiam, audio scissuras esse inter vos, & ex parte credo. Nam oportet & hæreses esse, ut & qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum, & bibendum? Aut Ecclesiam Dei contemnitis, & confunditis eos qui non habent?

habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

R. Eram quasi agnus innocens: ductus sum ad immolandum, & nesciebam: consilium fecerunt inimici mei adversum me, dicentes: * Venite, mittamus lignum in panem ejus, & eradamus eum de terra viventium. V. Omnes inimici mei adversum me cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes: * Venite.

Lectio 8.

EGO enim accepi à Domino, quod & tradidi vobis, quoniam Dominus *Jesus* in qua nocte tradebatur, accepit panem, & gratias agens fregit, & dixit: Accipite, & manducate; hoc est corpus meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter & calicem, postquam coenavit, dicens; Hic calix

you? In this I praise you not.

R. I was like an innocent Lamb; I was led to be sacrificed, and I knew it not: my Enemies conspired against me, saying: * Come, let us put Wood into his Bread, and root him out of the Land of the Living. V. All my Enemies contrived Mischief against me; they utter'd a wicked Speech against me, saying: * Come.

The Eighth Lesson.

FOR I received of the Lord, what I have also deliver'd to you. That the Lord *Jesus*, the Night he was betrayed, took Bread, and giving thanks, broke it, and said; Take ye and eat: This is my Body which shall be deliver'd for you; do this in Remembrance of me. In like Manner *he* also took the Cup, after he had sup'd saying: This Cup is the New Testament in my

my Blood. Do this, as often as ye shall drink it, in remembrance of me. For as often as ye shall eat this Bread, and drink the Cup, ye shall declare the Death of the Lord until he comes.

R. Could ye not watch one Hour with me, ye that were resolved to die for me? * Or do ye not see *Judas*, how he sleeps not, but makes haste to betray me to the *Jews*? *V.* Why do ye sleep? Arise and pray, lest ye fall into Temptation. * Or do ye not see.

The Ninth Lesson.

T Herefore whoever shall eat this Bread, or drink the Cup of the Lord unworthily, he shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of the Cup. For he that eats and drinks unworthily, eats and drinks Judgment to himself, not

novum testamentum est in meo sanguine. Hoc faciet quotiescunque bibetis in meam commemorationem. Quotiescunque enim manducabitis panem hunc, & calicem bibetis; mortem Domini annuntiabitis donec veniat.

R. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? * Vel *Judam* non videtis, quomodo non dormit, sed festinat tradere me *Judæis*? *V.* Quid dormitis? surgite, & orate, ne intretis in tentationem. Vel *Judam*.

Leſſio 9.

ITAQUE quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Probet autem seipsum homo, & sic de pane illo edat, & de calice bibat. Qui enim manducat & bibet indigne, judicium sibi manducat & bibit, non dijudicans corpus Domini.

Domini. Ideo inter vos multi infirmi & imbecilles, & dormiunt multi. Quod si nosmet ipsos dijudicaremus, non utique judicaremur. Dum judicamur autem, à Domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei, cum convenitis ad manducandum, invicem expectare. Si quis esurit, domi manducet: ut non in iudicium conveniatis. Cetera autem, cum venero, disponam.

R. Seniores populi consilium fecerunt, * Ut *Jesum* dolo teneant & occiderent: cum gladiis & fustibus exierunt tanquam ad latronem. V. Collegerunt Pontifices & *Pharisæi* concilium, Ut *Jesum*, Seniores, &c.

discerning the Body of the Lord. Therefore among you many are weak and feeble, and many sleep: But if we judg'd ourselves we should not be judged. But while we are judged, we are chastised by the Lord, that we may not be condemn'd with this World. Wherefore, my Brethren, when ye meet to eat, expect one another. If any Man is hungry let him eat at home: that ye may not meet for your Judgment. And when I come, I will order the rest.

R. The Elders of the People consulted together * How they might by some Craft apprehend *Jesus* and kill him: they went out with Swords and Clubs as to a Thief. V. The Priests and *Pharisees* held a Council, * How they might. The Elders, &c. to the V.

The LAUDS.

Ant. May'st thou be justified, O Lord, in thy Words, and overcome when thou art judged.

Ant. Justificeris Domine in sermonibus tuis, & vincas eum judicaris.

P S A L M 50.

HAve Mercy on me,
O God, according
to thy great Mercy.

And according to the
Multitude of thy Mercies,
blot out my Iniquity.

Wash me more from
my Iniquity: and cleanse
me from my Sin.

Because I acknowledge
my Iniquity: and
my Sin is always against
me.

Against thee only have
I sinned, and done Evil
before thee: that thou
may'st be justified in thy
Words, and overcome
when thou art judged.

For behold, I was
conceived in Iniquity:
and my Mother conceived
me in Sin.

Miserere mei, Deus,
* secundum magnam
misericordiam tuam.

Et secundum multitudinem
miserationum tuarum,
* dele iniquitatem meam.

Amplius lava me ab
iniquitate mea: & a
peccato meo munda
me.

Quoniam iniquitatem
meam ego cognosco:
* & peccatum meum
contra me est semper.

Tibi soli peccavi, &
malum coram te feci:
* ut justificeris in
sermonibus tuis, & vincas
cum judicaris.

Ecce enim in iniquitatibus
conceptus sum:
* & in peccatis concepit
me mater mea.

Ecce

Ecce enim veritatem
dilexisti : * incerta &
occulta sapientiæ tuæ
manifestasti mihi.

Asperges me hyssopo, & mundabor : *
lavabis me & super
nivem dealbabor.

Auditui meo dabis
gaudium & lætitiā :
* & exultabunt ossa
humiliata.

Averte faciem tuam
à peccatis meis : * &
omnes iniquitates meas
dele.

Cor mundum crea
in me, Deus : * & spi-
ritum rectum innova
in visceribus meis.

Ne projicias me à
facie tua : * & spiri-
tum sanctum tuum ne
auferas à me.

Reddi mihi lætiti-
am salutaris tui : * &
spiritu principali con-
firma me.

Docebo iniquos vias
tuas : * impii ad te
covertentur.

Libera me da sangui-

For behold thou hast
loved the Truth : thou
hast discovered to me the
unknown and hidden
Things of thy Wisdom.

Thou shalt sprinkle
me with Hyssop, and I
shall be cleansed : thou
shalt wash me, and I shall
be whiter than Snow.

Thou shalt bring Joy
and Gladness to my
Hearing : and my Bones
that are humbled shall
rejoice.

Turn away thy Face
from my Sins : and blot
out all my Iniquities.

Create in me a clean
Heart, O God : and re-
new a right Spirit in my
Bowels.

Cast me not away
from thy Face : and take
not thy Holy Spirit from
me.

Restore to me the Joy
of thy Salvation : and
strengthen me with thy
Sovereign Spirit.

I will teach thy Ways
to the Unjust : and the
Impious shall be con-
verted to thee.

Deliver me from Blood
O God,

O God, the God of my Salvation: and my Tongue shall with Joy extol thy Justice.

O Lord, thou wilt open my Lips: and my Mouth shall declare thy Praise.

For if thou would'st have a Sacrifice, I had certainly offer'd it: thou wilt not be delighted with Holocausts.

An afflicted Spirit is a Sacrifice to God: thou wilt not, O God, despise an humble and contrite Heart.

Be favourable to *Sion*, O Lord, according to thy good Will: that the Walls of *Jerusalem* may be built up.

Then thou wilt accept a Sacrifice of Justice, Offerings and Holocausts: then they will lay Calves on the Altar.

Ant. May'st thou be justified, O Lord, in thy Words, and overcome when thou art judged.

Ant. The Lord was led like a Sheep to the Slaughter, and he open'd not his Mouth.

nibus Deus, Deus salutis meæ: * & exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: * & os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum & humiliatum, Deus, non despicies.

Benigne fac Domine in bona voluntate tua *Sion*: * ut ædificentur muri *Jerusalem*.

Tunc acceptabis sacrificium justitiæ, oblationes, & holocausta: * tunc imponent super altare tuum vitulos.

Ant. Justificeris Domine in sermonibus tuis, & vincas cum iudicaris.

Ant. Dominus tanquam ovis ad victimam ductus est, & non aperuit os suum.

PSALM

PSALM 70.

Domine, refugium
factus est nobis, *
à generatione in gene-
rationem.

Priusquam montes
fierent, aut formaretur
terra et orbis : * à sæ-
culo & usque in sæcu-
lum tu es Deus.

Ne evertas hominem
in humilitatem : * ut
dixisti : Convertimini,
filii hominum.

Quoniam mille anni
ante oculos tuos, * tan-
quam dies hesternæ quæ
præteriiit.

Et custodia in nocte:
* quæ pro nihilo ha-
bentur, eorum anni
erunt.

Mane sicut herba
transeat, mane floreat,
& transeat : * vespere
decidat, induret & a-
rescat.

Quia defecimus in
ira tua : * & in furore
tuo turbati sumus.

Posuisti iniquitates
nostras in conspectu

Lord, thou hast been
our Refuge, from
Generation to Genera-
tion.

Before the Mountains
were made, or the Earth
and World were form'd :
from Eternity and to
Eternity thou art God.

Reduce not Man to a
mean Condition : thou
hast said : Be converted
ye Children of Men.

For a thousand Years
in thy Eyes are as Ye-
sterday that is past.

And as a Watch in the
Night : Things that are
counted for Nothing,
their Years shall be.

In the Morning like
an Herb let him pass
away, in the Morning
let him flourish and pass
away : in the Evening
let him fade, grow hard,
and wither.

For we have fainted
under thy Wrath, and
by thy Fury we have
been disturb'd.

Thou hast put our
Iniquities in thy Sight,
our

our whole Life in the Light of thy Countenance.

For all our Days have fail'd: and under thy Anger we have fainted.

Our Years shall waste away like a Spider: the Days of our years make up seventy Years.

But if we are strong, they make up eighty Years: and that which is more, is Pain and Sorrow.

For Mildness is come upon us: and we shall be corrected.

Who knows the Power of thy Wrath, and for fear of thee can measure thy Anger?

Make thy Right-hand thus known, and our Hearts instructed in Wisdom.

Turn towards us, O Lord, how long will it be first? and be prevail'd on by thy Servants.

We have been fill'd in the Morning with thy Mercies: and we have rejoiced and been delighted all our Days.

tuo: * *saeculum nostrum in illuminatione vultus tui.*

*Quoniam omnes dies nostri defecerunt: * & in ira tua defecimus.*

*Anni nostri sicut aranea meditabuntur: * dies annorum nostrorum in ipsis, septuaginta anni.*

*Si autem in potentibus, octaginta anni: * & amplius eorum, labor & dolor.*

*Quoniam supervenit mansuetudo: * & corripiemur.*

*Quis novit potestatem irae tuae, * & praetimore tuo iram tuam dinumerare?*

*Dexteram tuam sic notam fac: * & eruditos corde in sapientia.*

*Convertere Domine usquequo? * & deprecabilis esto super servos tuos.*

*Repleti sumus mane misericordia tua: * & exultavimus, & delectati sumus omnibus diebus nostris.*

Lætati

Lætati sumus pro-
diebus, quibus nos hu-
miliaſti : * annis, qui-
bus vidimus mala.

Respice in ſervos tu-
os, & in opera tua : *
& dirige filios eorum.

Et ſit ſplendor Do-
mini Dei noſtri ſuper
nos, & opera manuum
noſtrarum dirige ſuper
nos : * & opus manu-
um noſtrarum dirige.

Ant. Dominus tan-
quam ovis ad victimam
ductus eſt, & non ape-
ruit os tuum.

Ant. Contritum eſt
cor meum in medio
mei, contremuerunt
omnia oſſa mea.

We have rejoiced for
the Days, in which thou
haſt humbled us : for the
Years, in which we have
ſeen Evils.

Look on thy Servants,
and on thy Works : and
direct their Children.

And let the Brightneſs
of the Lord our God
ſhine upon us and direct
thou in us the Works
of our Hands : and the
Work of our Hands do
thou direct.

Ant. The Lord was
led like a Sheep to the
Slaughter, and he open'd
not his Mouth.

Ant. My Heart is bro-
ken within me, all my
Bones have trembled.

PSALM 62.

DEUS, Deus meus,
* ad te de luce
vigilo.

Sitivit in te anima
mea, * quem multipli-
citer tibi caro mea.

In terra deſerta, &
invia, & inaquoſa : *
ſic in ſancto apperui ti-
bi, ut viderem virtu-

O God, my God, to
thee I watch from
the Break of Day.

My Soul has thiſted
after thee, my Fleſh
very many ways.

In a deſert Land, un-
paſſable and without Wa-
ter, as it were in thy San-
ctuary I have appear'd
before

before thee, to behold thy Strength and thy Glory.

Because thy Mercy is better than Lives: my Lips shall praise thee.

Thus I will bless thee in my Life: and in thy Name I will lift up my Hands to thee.

Let my Soul be fill'd as it were with Marrow and Fatness: and my Mouth shall praise thee with Lips of Joy.

If I have been mindful of thee on my Bed, in the Morning *also* I will meditate on thee: for thou hast been my Helper.

And under the Shelter of thy Wings I will rejoice, my Soul has stuck fast to thee: thy Right-hand has supported me.

But they have sought my Life in vain, they shall enter into the Lower Places of the Earth: they shall be delivered up to the Sword, they shall be Meat for Foxes.

But the King shall rejoice in God, all shall be praised that swear by him:

tem tuam, & gloriam tuam.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te.

Sic benedicam te in vita mea: * & in nomine tuo levabo manus meas.

Sicut adipe & pinguedine repleatur anima mea: * & labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: * qua fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhesit anima mea post te: * me suscepit dextera tua.

Ipse vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: * tradentur in manus gladii partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo:

eo : * quia obstructum
est os loquentium ini-
qua.

because their Mouths are
stopt that speak unjust
Things.

PSALM 66.

DEUS misereatur
nostri, & benedi-
cat nobis : * illuminet
vultum suum super
nos, & misereatur nos-
tri.

LET God have mercy
on us, and bless us :
let his Countenance en-
lighten us, and let him
have mercy on us.

Ut cognoscamus in
terra viam tuam : * in
omnibus Gentibus sa-
lutare tuum.

That we may know
thy Way on the Earth,
thy Salvation in all Na-
tions.

Confiteantur tibi po-
puli, Deus : * confite-
antur tibi populi om-
nes.

Let the People confess
thy Praise, O God : let
all People confess thy
Praise.

Lætentur & exul-
tent Gentes : * quoni-
am judicas populos in
æquitate, & Gentes in
terra dirigis.

Let Nations be glad
and rejoice : because thou
judgest the People with
Equity, and rulest the
Nations on the Earth.

Confiteantur tibi po-
puli, Deus : confitean-
tur tibi populi omnes :
* terra dedit fructum
suum.

Let the People confess
thy Praise, O God : let
all People confess thy
Praise : the Earth has
yielded her Fruit.

Benedicat nos Deus,
Deus noster, benedicat
nos Deus : & metuant
eum omnes fines ter-
ræ.

Let God our God bless
us, let God bless us : and
let all the Bounds of the
Earth fear him.

Ant. Contritum est
cor meum in medio

Ant. My Heart is bro-
ken within me, all my
Bones

Bones have trembled.

Ant. Thou hast encouraged us with thy Power and thy holy Refreshment, O Lord.

The Canticle of Moses.

Exod. 15.

LET us sing to the Lord : for he is gloriously magnified : he has thrown the Horse and its Rider into the Sea.

The Lord is my Strength and my Praise : and he was my Safety.

This is my God, and I will glorify him : the God of my Father, and I will extol him.

The Lord is like a Warrior, his Name is Almighty. He threw the Chariots of *Pharaoh* and his Army into the Sea.

His chosen Princes were drown'd in the Red-Sea : The Deep covered them, they sunk to the Bottom like a Stone.

Thy Right-hand, O Lord, was magnified by

mei, contremuerunt omnia ossa mea.

Ant. Exhortatus es in virtute tua, & in refectione sancta tua Domine.

Canticum Moyfi.

Exod. 15.

CAntemus Domino : gloriose enim magnificatus est : * equum & ascensorem dejecit in mare.

Fortitudo mea & laus mea Dominus : * & factus est mihi in salutem.

Ille Deus meus, & glorificabo eum : * Deus patris mei, & exaltabo eum.

Dominus quasi vir pugnator, omnipotens nomen ejus. * Currus *Pharaonis* & exercitus ejus projecit in mare.

Electi principes ejus submersi sunt in mari rubro : * Abyssus operuerunt eos, descendunt in profundum quasi lapis.

Dextera tua, Domine, magnificata est in fortitudine :

fortitudine : dextera tua, Domine, percussit inimicum. * Et in multitudine gloriæ tuæ deposuisti adversarios tuos :

Misti iram tuam, quæ devoravit eos sicut stipulam. * Et in spiritu furoris tui congregatæ sunt aquæ.

Stetit unda fluens, * congregatæ sunt abyssi in medio mari.

Dixit inimicus: Persequar & comprehendam, * dividam spolia, implebitur anima mea.

Evaginabo gladium meum, interficiet eos manus mea.

Flavit spiritus tuus, & operuit eos mare : submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus, Domine ? * quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia ?

Extendisti manum

thy Strength : thy Right-hand, O Lord, defeated thy Enemy. And by the Multitude of thy Glory thou didst overthrow thy Adversaries :

Thou didst send thy Wrath, which devoured them like Stubble. And By the Breath of thy Fury the Waters were gather'd together.

The running Water stood still, the Depths were heap'd up together in the Middle of the Sea.

The Enemy said : I will pursue and overtake them, I will divide the Plunder, my Soul shall have its Fill.

I will unsheath my Sword, my Hand shall kill them.

Thy Wind blew, and the Sea cover'd them : they sunk like Lead in those rapid Waters.

Who is there among the Valiant like to thee, O Lord ? who is like to thee, glorious in Sanctity, terrible and laudable, doing Wonders ?

Thou didst stretch out thy

thy Hand, and the Earth devour'd them. Thou didst in thy Mercy become a Guide to the People which thou didst deliver :

And by thy Strength thou didst carry them to thy holy Habitation.

Nations rose up and were angry at it : Sorrow possess'd the Inhabitants of *Philistim*.

Then the Princes of *Edom* were disturb'd, Trembling seized on the strong Men of *Moab* : all the Inhabitants of *Chanaan* grew stiff with Fear.

Let Fear and Dread fall on them, at the Greatness of thy Arm :

Let them become immoveable like a Rock, until thy People is pass'd, O Lord : until this thy People, which thou hast possess'd, is pass'd.

Thou shalt lead them to and plant them on the Mountain of thy Inheritance, on thy most firm Habitation, which thou hast built, O Lord :

On thy Sanctuary, O

tuam, & devoravit eos terra. * Dux fuisti in misericordia tua populum quem redemisti :

Et portasti eum in fortitudine tua, * ad habitaculum sanctum tuum.

Ascenderunt populi & irati sunt : * dolores obtinuerunt habitatores *Philistim*.

Tunc conturbati sunt principes *Edom*, robustos *Moab* obtinuit tremor : * obriguerunt omnes habitatores *Chanaan*.

Irruat super eos formido & pavor, * in magnitudine brachii tui.

Fiant immobiles quasi lapis, donec pertranseat populus tuus Domine : * donec pertranseat populus tuus iste quem possedisti.

Introduces eos, & plantabis in monte hereditatis tuæ, * firmissimo habitaculo tuo quod operatus es, Domine :

Sanctuarium tuum, Domine,

Domine, quod firma-
verunt manus tuæ: *
Dominus regnabit in
æternum, & ultra.

Ingressus est enim
eques *Pharao* cum cur-
ribus & equitibus ejus
in mare: * & reduxit
super eos Dominus a-
guas maris.

Filii autem *Israel*
ambulaverunt per sic-
cum * in medio ejus.

Ant. Exhortatus es
in virtute tua, & in
refectione sancta tua,
Domine.

Ant. Oblatus est, quia
ipse voluit, & peccata
nostra ipse portavit.

Lord, which thy Hand^s
have established: the
Lord shall reign for ever
and evermore.

For *Pharao* with his
Chariots and Horsemen
enter'd on Horseback in-
to the Sea: and the Lord
brought the Waters of
the Sea upon them.

But the Children of
Israel walked on dry
Ground through the
Middle of it.

Ant. Thou hast encour-
aged us with thy Power
and thy holy Refresh-
ment, O Lord.

Ant. He was offer'd
up, because he himself
desired it, and he im-
self carry'd our Sins.

P S A L M 148.

Laudate Dominum
de cœlis: * lau-
date eum in excelsis.

Laudate eum omnes
Angeli ejus: * laudate
eum omnes virtutes e-
jus.

Laudate eum sol &
luna: * laudate eum
omnes stellæ & lumen.

Laudate eum cœli
cœlorum: * & aquæ

Praise the Lord from
the Heavens: praise
him in the high Places.

Praise him all his An-
gels: praise him all his
Powers.

Praise him ye Sun and
Moon: praise him all ye
Stars and Light.

Praise him ye Hea-
vens of Heavens: and let
all

all the Waters that are above the Heavens, praise the Name of the Lord.

Because he said it, and they were made; he commanded it, and they were created.

He establish'd them for ever, and for ever and ever: he gave a Command, and it shall not be broken.

Praise the Lord from the Earth, ye Dragons and all the Depths:

Fire, Hail, Snow, Ice, Storms of Wind, that obey his Word.

Mountains and all Hills; fruit-bearing Trees, and all Cedars.

Beasts and all Cattle: Serpents and winged Birds:

Kings of the Earth and all People: Princes and all Judges of the Earth:

Young Men and Virgins: Old Men and Children, let them praise the Name of the Lord: because the Name of him only is exalted.

His Praise is above Hea-

omnes quæ super coelos sunt, laudent nomen Domini.

Quia ipse dixit, & facta sunt: * ipse mandavit, & creata sunt.

Statuit ea in æternum, & in sæculum sæculi: * præceptum posuit, & non præteribit

Laudate Dominum de terra, * dracones, & omnes abyssi:

Ignis, grando, nix, glacies, spiritus procellarum, * quæ faciunt verbum ejus.

Montes & omnes colles: * ligna fructifera, & omnes cedri.

Bestiæ & universa pecora: * serpentes & volucres, pennatæ.

Reges terræ, & omnes populi: * principes & omnes judices terræ.

Juvenes & virgines: senes cum junioribus laudent nomen Domini: * quia exaltatum est nomen ejus solus.

Confessio ejus super-cœlum

celum & terram : * &
exaltavit cornu populi
sui.

Hymnus omnibus
sanctis ejus : * filiis
Israel, populo appropin-
quanti sibi.

ven and Earth : and he
has exalted the Strength
of his People.

This Hymn is for all
his Saints : for the Chil-
dren of *Israel*, the People
that approaches to him.

PSALM 149.

CANTATE Domi-
no canticum no-
vum : * laus ejus in Ec-
clesia sanctorum.

Lætetur *Israel* in eo
qui fecit eum : * &
filii *Sion* exultent in re-
ge suo.

Laudent nomen e-
jus in choro : * in tym-
pano & psalterio psal-
tant ei.

Quia bene placitum
est Domino in populo
suo : * & exaltabit
mansuetos in salutem.

Exultabunt sancti in
gloria : * lætabuntur in
cubilibus suis.

Exaltationes Dei in
gurgure eorum : * &
gladii ancipites in ma-
nibus eorum :

Ad faciendam vin-

SING to the Lord a
new Song : let his
Praise be in the Assembly
of the Saints.

Let *Israel* rejoice in
him that made him : and
let the Children of *Sion*
rejoice in their King.

Let them praise his
Name in a Choir : with
Drum and Harp let them
sing to him.

Because the Lord is
well pleased with his
People : and he will ex-
alt the Meek and save
them.

The Saints shall re-
joice in their Glory :
they shall be joyful on
their Beds.

The Praises of God
will be in their Mouths :
and two edged Swords
in their Hands :

To take Revenge of
K 2 Nations,

Nations, to chastise the People.

To bind their Kings in Fetters, and their Nobles in Manacles of Iron.

That they may execute on them the appointed Judgment: this Glory belongs to, all his Saints.

P S A L M 150.

PRaise the Lord in his Sanctuary: praise him in the Firmament of his Power.

Praise him in his powerful Works: praise him according to the Multitude of his Greatness.

Praise him with the Sound of Trumpet: praise him with the Psalter and Harp.

Praise him with the Drum and Choir: praise him with strung Instruments and the Organ.

Praise him with well sounding Cymbals: praise him with Cymbals of Jubilee: let every Spirit praise the Lord.

dictam in nationibus
* increpationes in populis.

Ad alligandos reges eorum in compedibus: * & nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum: * gloria hæc est omnibus sanctis ejus.

LAudate Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: * laudate eum in psalterio & ci-thara.

Laudate eum in tympano, & choro; * laudate eum in chordis & organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: * omnis spiritus laudet Dominum.

Ant.

Ant. Oblatus est,
quia ipse voluit & pec-
cata nostra ipse porta-
vit.

V. Homo pacis meæ,
in quo speravi.

R. Qui edebat pa-
nes meos, ampliavit
adversum me supplan-
tationem.

Ant. Traditor autem
dedit eis signum, di-
cens: Quem osculatus
fuero, ipse est, tenete
eum.

Canticum Zachariæ.

Lucæ I.

Benedictus Dominus
Deus *Israel*: * quia
visitavit, & fecit re-
demptionem plebis suæ:

Et erexit cornu sa-
lutis nobis, * in domo
David pueri sui.

Sicut locutus est per
os sanctorum, * qui à
seculo sunt, propheta-
rum eius.

Salutem ex inimicis
nostris, * & de manu
omnium qui oderunt
nos:

Ant. He was offer'd
up, because he himself
desired it, and he him-
self carried our Sins.

V. The Man of my
Affection, in whom I
confided.

R. Who has eaten my
Bread, most wickedly
supplanted me.

Ant. The Traitor gave
them a Sign, saying: He
that I shall kiss, that is
He, hold him fast.

The Cantic of Zachary.

Luke I.

Blessed be the Lord
God of *Israel*: be-
cause he has visited, and
wrought the Redemp-
tion of his People:

And has erected a
powerful Salvation for
us, in the House of *David*
his Servant.

As he spoke by the
Mouths of his holy Pro-
phets, that have been
from the Beginning.

That we should be
saved from our Enemies,
and from the Hands of
all that hate us:

To shew Mercy to our Fathers, and remember his holy Covenant.

According to the Oath, which he swore to *Abraham* our Father, that he would give it to us :

That being deliver'd out of the Hands of our Enemies, we may serve him without Fear,

In Holiness and Justice before him, all our Days.

And thou, Child, shalt be call'd the Prophet of the Highest : for thou shalt go before the Face of the Lord, to prepare the Way for him.

To give his People the Knowledge of Salvation, for the Remission of their Sins :

Through the Bowels of the Mercy of our God : by which the rising Son has visited us from above :

To give Light to those that sit in Darkness and in the Shadow of Death : to guide our Feet in the Way of Peace.

Ant. The Ttaitor gave

*Ad faciendam misericordiam cum patribus nostris : * & memorari testamenti sui sancti.*

Iusjurandum, quod juravit ad *Abraham* patrem nostrum, * datum se nobis :

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi,

In sanctitate & iustitia coram ipso, * omnibus diebus nostris.

*Et tu, puer, Propheta, Altissimi vocaberis : * Præibis enim ante faciem Domini, parare vias ejus.*

*Ad dandam scientiam salutis plebi ejus, * in remissionem peccatorum eorum :*

*Per viscera misericordiae Dei nostri : * in quibus visitavit nos, oriens ex alto :*

Illuminare his, qui in tenebris & in umbra mortis sedent : ad dirigendos pedes nostros in viam pacis.

Ant. Traditor autem dedit

dedit eis signum, dicens:
Quem osculatus fuero,
iple est, tenete eum.

them a Sign, saying: He
that I shall kiss, that is
He, hold him fast.

*All the Candles in the triangular Candlestick being
put out, except that in the Top; whilst the Bene-
dictus is singing, the six Candles on the Altar are
extinguished one by one, so as that the last Candle
may be put out at the last Verse. In like Manner
all the Lamps and Lights about the Church are put
out. When the Ant. Traditor is repeated, the Top
Candle is taken from the triangular Candlestick
and hidden under the Epistle-side of the Altar.
Then all kneel and say.*

*V. Christus factus est
pro nobis obediens us-
que ad mortem.*

*V. Christ became obe-
dient for us unto Death.*

*Pater noster, totum
sub silentio.*

*Our Father, all in si-
lence.*

*Then is said a little louder the Psalm Miserere,
p. 199. and in the End, without Oramus, the
following Prayer.*

RESPICE, quæsu-
mus, Domine, su-
per hanc familiam tu-
am, pro qua Dominus
noster *Iesus Christus* non
dubitavit manibus tradi
nocentium, & crucis
subire tormentum. *Sed*
qui tecum, dicitur sub
silentio.

LOOK down, O Lord,
we beseech thee, on
this thy Family, for which
our Lord *Iesus Christ*
was pleased to be deliver'd
into the Hands of the
Wicked, and suffer the
Torments of the Cross.
*But who lives is said in
silence.*

*At the End of the Prayer is made a little Noise and
Knocking: then the lighted Candle is brought from
under the Altar, and all rise and depart in silence.*

T H E
MASS for MANDY-THURSDAY.

The Priest begins the Mass at the Foot of the Altar, as p. 19. till he comes to

The Introit.

WE ought to glory in the Cross of our Lord *Jesus Christ*: in whom is our Salvation, Life and Resurrection: by whom we are saved and deliver'd. *The Psalm.* Let God have Mercy on us, and bless us: let his Countenance enlighten us, and let him have Mercy on us. We ought, &c. *to the Psalm.*

NOS autem gloriari oportet in cruce Domini nostri *Jesu Christi*: in quo est salus, vita & resurrectio nostra: per quem salvati & liberati sumus. *Psalms.* Deus misereatur nostri, & benedicat nobis: illuminet vultum suum supernos, & misereatur nostri. Nos autem, &c. *usque ad Psalm.*

Kyrie eleison, as before, p. 22.

GLORY be to God on High, and Peace on Earth to Men of Goodwill. We praise thee, we bless thee, we adore thee, we glorify thee. We give

GLORIA in Excelsis Deo, & in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus



J. G. S. del. et sculp.

thee Thanks for thy great
Glory. O Lord God,
heavely King: O God
the Father Almighty. O
Lord only begotten Son,
Jesus Christ. O Lord
God, Lamb of God, Son
of the Father. Who takest
away the sins of the
World, have Mercy on
us. Who takest away the
sins of the World, re-
ceive our Petition. Who
durst at the Right hand
of the Father, have Mercy
on us. For thou only art
Holy, thou only art the
Lord, thou only art the
most High. O Jesus Christ,
with the Holy Ghost, in
the Glory of God the
Father. Amen.

The Body of our Lord Jesus Christ, which was offered for us, is now laid out for us, as we are all Holy Thursday.

DEUS, a quo & in
quo factus est
mundus, & conservatus
est. Tuus precibus
propitiis effice
tam: ut fiant in passio-
ne tua Jesus Christus
dominus noster divi-
nus. Amen.

O God, from whom
Judah received the
Punishment of his Sin,
and the Thief the Re-
ward of his Confession:
grant us the Effect of thy
Mercy: that as our Lord
Jesus-Christ in his Pas-
sion bestowed on both dis-

mus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis: Deus pater omnipotens. Domine Fili unigenite, *Jesu Christe*. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus; tu solus Dominus; tu solus Altissimus, *Jesu Christe*; cum Sancto Spiritu, in gloria Dei Patris. Amen.

thee thanks for thy great Glory. O Lord God, heavenly King: O God the Father Almighty. O Lord only begotten Son. *Jesus Christ*. O Lord God, Lamb of God, Son of the Father. Who takest away the Sins of the World, have Mercy on us. Who takest away the Sins of the World, receive our Petition. Who sittest at the Right hand of the Father, have Mercy on us. For thou only art Holy; thou only art the Lord; thou only art the most High, O *Jesus Christ*; with the Holy Ghost, in the Glory of God the Father. Amen.

The Bells are rung during the Gloria in Excelsis, but no more till Holy Saturday.

The PRAYER.

DEUS, à quo & *Judas* reatus sui pœnam, & confessionis suæ Latro præmium sumpsit: concede nobis tuæ propitiationis effectum; ut sicut in passione sua *Jesus Christus* Dominus noster diver-

O God, from whom *Judas* received the Punishment of his Sin, and the Thief the Reward of his Confession: grant us the Effect of thy Mercy: that as our Lord *Jesus Christ* in his Passion bestow'd on both dis-

ferent Rewards & their sa utrisque intulit sti-
 Merits; so having de- pendia meritorum; ita
 stroy'd the Old Man in nobis ablatos vetustatis
 us, he may give us the errore, resurrectionis
 Grace of his Resurrecti- suæ gratiam largiatur.
 on. Who lives and reigns. Qui tecum vivit & reg-
 nat.

*The Lesson out of the Epi- LECTIO Epistolæ beati
 stle of St. Paul the Apo- Pauli Apostoli ad Co-
 stle to the Corinthians, rinthios, 1 Cor. 11.
 1 Cor. 11.*

B Rethren, When ye
 meet together, it is
 not now to eat the Lord's
 Supper. For every one
 takes his Supper before
 others to eat. And one is
 hungry, and another is
 drunk. Have ye not
 Houses to eat and drink
 in? Or do ye despise the
 Church of God, and con-
 found those that have not?
 What shall I say to you?
 do I praise you? In this I
 praise you not. For I re-
 ceived of the Lord, what
 I have also delivered to
 you. That the Lord Je-
 sus, the Night he was be-
 trayed, took Bread, and
 giving Thanks, broke it,
 and said; Take ye and
 eat; this is my Body,
 which shall be delivered

F Ratres, Convenien-
 tibz vobis in u-
 num, jam non est Do-
 minicam cœnam man-
 ducare. Unusquisque
 enim suam cœnam
 præsumit ad mandu-
 candum. Et alius qui-
 dem esurit, alius au-
 tem ebrius est. Num.
 quid domos non habe-
 tis ad manducandum
 & bibendum? Aut
 Ecclesiam Dei contem-
 nitis, & confunditis eos
 qui non habent? Quin
 dicam vobis? Laudo
 vos? in hoc non laudo.
 Ego enim accepi à Do-
 mino quod & tradidi
 vobis quoniam Domi-
 nus Jesus in qua nocte
 tradebatur, accepit pa-
 nem & gratias agens
 fregit,

fregit, & dixit: Acci-
 pite, & manducate: hoc est corpus meum;
 quod pro vobis trade-
 tur: hoc facite in me-
 am commemorationem
 Similiter & cali-
 cem postquam cœna-
 vit, dicens: Hic calix
 novum testamentum
 est in meo sanguine.
 Hoc facite quoties-
 cumque bibetis, in
 meam commemorationem.
 Quotiescumque
 enim manducabitis pa-
 nem hunc & calicem
 bibetis: mortem Do-
 mini annuntiabitis, do-
 nec veniat. Itaque qui-
 cumque manducaverit
 panem hunc, vel bibe-
 rit calicem Domini in-
 digne, reus erit corporis
 & sanguinis Domi-
 ni. Probet autem se-
 ipsum homo, & sic de
 pane illo edat, & de
 calice bibat: Qui enim
 manducat & bibit in-
 digne, iudicium sibi
 manducat & bibit non
 iudicans corpus Do-
 mini. Ideo inter vos
 multi infirmi & imbe-
 cilles & dormiunt mul-
 ti: do this in re-
 membrance of me. In
 like Manner he also took
 the Cup, after he had
 sup'd, saying: This Cup
 is the New Testament in
 my Blood. Do this as
 often as ye shall drink it,
 in remembrance of me.
 For as often as ye shall
 eat this Bread, and drink
 the Cup, ye shall declare
 the Death of the Lord
 until he comes. There-
 fore whoever shall eat
 this Bread, or drink the
 Cup of the Lord unwor-
 thily, he shall be guilty
 of the Body and Blood
 of the Lord. But let a
 Man examine himself,
 and so let him eat of that
 Bread, and drink of the
 Cup. For he that eats
 and drinks unworthily,
 eats and drinks Judgment
 to himself, not discerning
 the Body of the Lord.
 Therefore among you
 many are weak and
 feeble, and many sleep.
 But if we judged our-
 selves, we should not be
 judged. But while we
 are judged, we are cha-
 stised by the Lord, that
 we

we may not be condemned
with this World.

The Gradual. Christ became obedient for us unto Death, even the Death of the Cross. *V.* For which God has exalted him, and given him a Name, that is above every Name.

ti. Quod si nosmetipsos dijudicaremus, non utique judicaremur, Domini judicamur autem, à Domino corripimur: ut non cum hoc mundo damnemur.

Graduale. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. *V.* Propter quod & Deus exaltavit illum, & debuit illi nomen, quod est super omne nomen.

Munda Cor meum is said as before, p. 43.

Continuation of the holy Gospel according to St. John, Chap. 13.

BEfore the Festival of the Passover, Jesus knowing that his Hour was come, to pass out of this World to his Father: having loved His, that were in the World, he loved them to the End. And when Supper was done, the Devil having put it into the Heart of Judas the Son of Simon Iscariot to betray him, knowing that his Father

Sequentia sancti Evangelii secundum Joannem, Cap. 13.

ANte diem festum Paschæ, sciens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotæ: sciens quia omnia dedit ei Pater in manus, & quia
à Deo

à Deo exivit, & ad Deum vadit, surgit à cœna, & ponit vestimenta sua: & cum accepisset linteum præcinxit se. Deinde mittit aquam in pelvim, & cepit lavare pedes discipulorum, & extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes? Respondit Jesus & dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non laverote, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed & manus, & caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum: propterea dixit: Non

gave all Things into his Hands, and that he came from God, and goes to God, he rises from Supper, and lays aside his Garments: and having taken a Towel, he put it about him. Then he puts Water into a Basin, and began to wash the Feet of his Disciples, and wipe them with the Towel, which was round about him. He comes therefore to Simon Peter. And Peter says to him: Lord, do'st thou wash my Feet? Jesus answered and said to him: What I do, thou know'st not now; but thou shalt know it afterwards. Peter says to him: Thou shalt never wash my Feet, Jesus answer'd him: If I wash thee not, thou shalt not have Part with me. Simon Peter says to him: Lord, not only my Feet, but also my Hands and Head. Jesus says to him: He that is wash'd, wants only to wash his Feet, and is wholly clean. And ye are clean, but not all. For he knew who it was that

that would betray him :
 and therefore he said :
 Ye are not all clean.
 Therefore after he had
 wash'd their Feet, and
 taken his Garments, ha-
 ving placed himself again
 at the Table, he said to
 them : Do ye know what
 I have done to you ? Ye
 call me Master, and
 Lord ; and ye say right :
 for I am so. If then I
 have wash'd your Feet,
 that am your Lord and
 Master : ye also ought to
 wash one another's Feet.
 For I have given you an
 Example, that as I have
 done to you, so ye may
 do also.

estis mundi omnes.
 Postquam ergo lavit
 pedes eorum, & acce-
 pit vestimenta sua, cum
 recubuisset iterum, dix-
 it eis : Scitis quid fece-
 riam vobis ? Vos voca-
 tis me, Magister, &
 Domine : & bene di-
 citis : sum etenim. Si
 ergo ego lavi pedes
 vestros, Dominus, &
 Magister : & vos de-
 betis alter alterius la-
 vare pedes. Exemp-
 lum enim dedi vobis,
 ut quemadmodum ego
 feci vobis, ita & vos
 faciatis.

Credo, as before, p. 44.

The Offertory. The
 Right-hand of the Lord
 has shewn its Power,
 the Right-hand of the
 Lord has exalted me : I
 shall not die, but live
 and declare the Works
 of the Lord.

Offertorium. Dextere
 Domini fecit virtutem,
 dextera Domini exal-
 tavit me : non moriar,
 sed vivam, & narrabo
 opera Domini.

Suscipe

Suscipe, as before, p. 46. *it becomes to the Prayer call'd*

The Secret.

I PSE tibi, quæsumus,
Domine sancte, Pa-
ter omnipotens, æterne
Deus sacrificium nos-
trum reddat acceptum,
qui discipulis suis in sui
commemorationem hoc
fieri hodierna traditione
monstravit *Iesus Chris-*
tus Filius tuus Dominus
noster. Qui tecum
vivit & regnat, &c.

WE beseech thee, O
holy Lord, Al-
mighty Father, eternal
God, that our Lord *Je-*
sus Christ thy Son may
make our Sacrifice ac-
ceptable to thee who on
this Day commanded his
Disciples to celebrate it
in Memory of him. Who
lives, &c.

The Preface and Canon, as before, from p. 52. to
p. 67.

Communicantes, &
diem sacratissimum
celebrantes, quo Do-
minus noster *Iesus*
Christus pro nobis est
traditus: sed & me-
moriam venerantes in
primis gloriosæ sem-
per virginis *Mariæ*, ge-
netricis ejusdem Dei
& Domini nostri *Iesu*
Christi: sed & beato-
rum Apostolorum, ac
Martyrum tuorum *Pe-*
tri & *Pauli, Andreæ,*
Jacobi, Joannis, Tho-
mæ, Jacobi, Philippi

Communicating and
celebrating this most
sacred Day, in which
our Lord *Iesus Christ*
was betrayed for us:
and also honouring in
the first Place the Me-
mory of the ever glorious
Virgin *Mary*, Mother of
the same God and our
Lord *Iesus Christ*: as
also of thy blessed Apost-
les and Martyrs *Peter*
and *Paul, Andrew, James,*
John, Thomas, James,
Philip, Bartholomew,
Matthew, Simon and
Thaddeus,

*Thaddeus, Linus, Cle-
ment, Xystus, Iu-
lius, Cyprian, Laurence,
Chrysogonus, John, and
Paul, Cosmas and Dami-
an, and of all thy Saints:*
by whose Merits and
Prayers, grant that we
may in all Things be
defended by the Help of
thy Protection. Thro'
the same *Christ* our Lord.
Amen.

*Bartholomæi, Matthæi,
Simonis & Thaddæi, Le-
ni, Cleti, Clementis, Xys-
ti, Cornelii, Cypriani,
Laurentii, Chrysogoni,
Joannis & Pauli, Cos-
mæ & Damiani, &
omnium Sanctorum
tuorum: quorum me-
ritis precibusque con-
cedas, ut in omnibus
protectionis tuæ mun-
amur auxilio. Per eun-
dem *Christum* Domi-
num nostrum. Amen.*

WE therefore beseech
thee, O Lord, gra-
ciously to accept this Of-
fering of our Service,
and of thy whole Fami-
ly, which we make to
thee in Memory of the
Day, in which our Lord
Jesus Christ commanded
his Disciples to celebrate
the Mysteries of his Body
and Blood: order also
our Days in thy Peace:
and command us to be
preserved from eternal
Damnation, and to be
numbered in the Flock
of thy Elect. Thro'
the same *Christ* our Lord.
Amen.

HANC igitur oblati-
onem servitutis
nostræ, sed & cundæ
familiæ tuæ, quam tibi
offerimus ob diem in
qua Dominus noster
Jesus Christus tradidit
discipulis suis corpus
& sanguinis sui myste-
ria celebranda; qua-
sumus, Domine, ut pla-
catus accipias: dieique
nostros in tua pace dis-
ponas: atque ab æter-
na damnatione nos eri-
pi, & in electorum
tuorum jubeas grege
numerari. Per eun-
dem *Christum* Domi-
num nostrum. Amen.

QUAM

QUAM oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus & sanguis fiat dilectissimi Filii tui Domini nostri *Jesu Christi*.

QUI pridie quam pro nostra omniumque salute pateretur, hoc est hodie, accepit panem, &c.

WHICH Offering be pleased, O God, we beseech thee, to render in all Things bless'd, approv'd, ratified, reasonable and acceptable: that it may be made to us the Body and Blood of thy most beloved Son our Lord *Jesus Christ*.

WHO the Day before he suffer'd for the Salvation of us and all Men, that is, on this Day, took Bread, &c.

All the rest to the Communion, as p. 57. except that the Kiss of Peace is not given, in Detestation of the treacherous Kiss of Judas.

On this Day the Priest consecrates two Hosts, reserving one for the next Day, when there is no Consecration. Before he washes his Fingers, he puts the reserved Host into another Chalice, which is placed in the Middle of the Altar and cover'd with the Pall, Patten, and Veil. Then the Mass is finish'd.

Communion. Dominus *Jesus*, postquam cœnavit cum discipulis suis, lavit pedes eorum, & ait illis: Scitis quid fecerim vobis ego Dominus & Magister? exemplum dedi vobis, ut & vos ita faciatis.

The Communion. Our Lord *Jesus*, after he had supp'd with his Disciples, wash'd their Feet, and said to them: Do ye know what I your Lord and Master have done to you? I have given you an Example, that ye may do the same. *The*

The Post Communion.

WE beseech thee, O
Lord our God;
that being nourish'd with
this life-giving Food, we
may receive by thy Grace
in immortal Glory, what
we celebrate in this mor-
tal Life. Thro' our Lord.

V. The Lord be with
you.

R. And with thy Spi-
rit.

V. Depart, Mass is
done.

R. Thanks be to God.

All the rest to the End, as before, p. 68.

Refecti vitabilis ali-
menti, quæsumus,
Domine Deus noster;
ut quod tempore nostræ
mortalitatis exequimur,
immortalitatis tuæ mu-
nere consequamur. Per
Dominum nostrum,
Ec.

V. Dominis vobis-
cum.

R. Et cum spiritu
tuo.

V. Ite, missa est.

R. Deo gratias.

On this Day a proper Place is prepared in some Chapel or Altar of the Church, and decently adorned with Hangings and Lights, where the Chalice with the reserved Host is to be kept until the next Day. At the End of the Mass, the Priest carries the B. Sacrament in solemn Procession to the said Place, being accompanied with Lights and Censers fuming all the Way. Being come to the Place, the B. Sacrament is placed upon the Altar, fumed thrice with Incense, and placed in a Tabernacle. During the Procession the following Hymn is sung.

SING, O my Tongue,
the mystick Rite,
Contriv'd by Wisdom
infinite.

PANGE, lingua, glo-
riosa,
Corpus mysterium,

Sanguinisque

Sanguinisque preti-
 osi, Quem in mundi pre-
 tium, Fructus ventris ge-
 nerosi, Rex effudit Genti-
 um. Nobis datus, nobis
 natus. Ex intacta Virgine ;
 Et in mundo con-
 versatus, Sparso verbi semine ;
 Sui moras incolatus
 Miro clausit ordine.
 In supremæ nocte
 cœne, Recumbens cum fra-
 tribus, Observata lege ple-
 ne, Cibus in legalibus,
 Cibum turbæ duo-
 denæ Se dat suis manibus.
 Verbum caro panem
 verum Verbo carnem effi-
 cit ;

Containing in the
 Shape of Food,
 The glorious Flesh
 and precious Blood,
 Shed by the Fruit of
 noblest Womb,
 The Gentiles King,
 to stop our Doom.
 For Man he came,
 was born of Man ;
 From a chaste Maid
 his Life began ;
 On Earth he liv'd and
 preach'd, to sow
 The Seeds of heavenly
 Truth below ;
 And then with lasting
 Love to close
 His Life, this won-
 drous Way he chose.
 That Ev'ning, when
 that Supper past,
 Which with his Bre-
 thren was his last,
 The *Paschal* Victim
 having eat,
 And clos'd the Law
 with legal Meat,
 He with his Hands
 for Food bestows
 Himself to Twelve
 his Wisdom chose.
 The Word made
 Flesh, by Words he said,
 Turns into Flesh sub-
 stantial Bread ;

Wine

Wine too he. makes
his Blood Divine,

Tho' Sense cry out :
'Tis Bread and Wine :

But Hearts sincere are
here secur'd

By Faith in Words
of Truth assur'd.

To this mysterious
Table now

Let Knees, and Heart
and Senses bow :

Let antient Rites re-
sign their Place

To nobler Elements of
Grace :

What our weak Senses
can't descry,

Let stronger Faith the
Want supply.

To th' undivided
Three in One,

To God the Father
and the Son,

Salvation, Honour,
Jubilee,

Praise, Glory, Bene-
diction be ;

To th' Holy Ghost,
whose equal Rays,

From both proceed,
be equal Praise. Amen.

Fitque sanguis Chris-
ti merum.

Et si sensus deficit :

Ad firmandum cor
sincerum

Sola fides sufficit.

Tantum ergo sacra-
mentum

Veneremur cernui :

Et antiquum docu-
mentum

Nova cedat ritui :

Præstet fides supple-
mentum

Sensuum defectui.

Genitori, Genito-
que,

Laus & jubilatio,

Salus, honor, virtus
quoque

Sit & benedictio.

Procedenti ab utro-
que,

Compar sit laudatio.
Amen.

After

The Mass for MANDY-THURSDAY. 221

After the Procession, Vespers are said in the Choir as follows.

The V E S P E R S.

Ant. Calicem salutaris accipiam, & nomen Domini invocabo.

Ant. I will drink the Cup of Salvation, and call upon the Name of the Lord.

PSALM 115.

CRedidi propter quod locutus sum : * ego autem humiliatus sum nimis.

Ego dixi in excessu meo : * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus quæ retribuit mihi ?

Calicem salutaris accipiam : * & nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus : * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus : * ego servus tuus, & filius ancillæ tuæ.

Dirupisti vincula mea : * tibi sacrificabo

I Believed, for which Cause I spoke : but I was humbled exceedingly.

I said in my Excess : Every Man is a Liar.

What shall I render to the Lord for all the Things which he has render'd to me ?

I will drink the Cup of Salvation, and call upon the Name of the Lord.

I will perform my Vows to the Lord before all his People : precious in the Sight of the Lord is the Death of his Saints.

O Lord, because I am thy Servant : I am thy Servant and the Son of thy Handmaid.

Thou hast broken my Bonds : I will sacrifice to thee

thee a Victim of Praise,
and invoke the Name of
the Lord.

I will perform my
Vows to the Lord in the
Sight of all his People:
in the Courts of the
Lord's House, in the
Middle of thee, O Je-
rusalem.

Ant. I will drink the
Cup of Salvation, and
call upon the Name of
the Lord.

Ant. I was peaceable
with those that hated
Peace: whilst I spoke
to them, they attack'd
me without Cause.

hostiam laudis, & no-
men Domini invoca-
bo.

Vota mea Domini
reddam in conspectu
omnis populi ejus: et in
a triis domus Domini,
in medio tui, Jerusa-
lem.

Ant. Calicem salu-
taris accipiam, & no-
men Domini invoca-
bo.

Ant. Cum his qui
oderunt pacem, eram
pacificus: dum loque-
bar illis, impugnabant
me gratis.

PSALM 119.

WHEN I was in Tri-
bulation, I cried
to the Lord: and he
heard me.

O Lord, deliver my
Soul from unjust Lips,
and from a deceitful
Tongue.

What shall be given
thee, or what shall be
done to thee for thy de-
ceitful Tongue?

Sharp Arrows of the
Mighty, with Coals
burning to Desolation.

AD Dominum cum
tribularer clama-
vi: * exaudivit me.

Domine, libra ani-
mam meam à labiis
iniquis, * & à lingua
dolosâ.

Quid detur tibi, aut
quid apponatur tibi?
ad linguam dososam?

Sagitta potentis acu-
tæ, * cum carbonibus
desolatoriis.

Heu

Hec mihi, quia in-
colatus meus, prolonga-
tus est: habitavi cum
habitantibus Cedar: *
multum incola fuit ani-
ma mea: illoque sinu
Cum his qui ode-
runt pacem, eram pa-
cificus: * cum loque-
bar illis, impugnabant
me gratis.

Ant. Cum his qui
oderunt pacem, eram
pacificus: dum loque-
bar illis, impugnabant
me gratis.

Ant. Ab hominibus
iniquis libera me, Do-
mine.

Woe to me, that my
dwelling here lasts so
long: I have dwelt with
the Inhabitants of Cedar,
my Soul has been a long
Inhabitant.

I was peaceable with
those that hated Peace:
when I spoke to them,
they attack'd me without
Cause.

Ant. I was peaceable
with those that hated
Peace: whilst I spoke to
them, they attack'd me
without Cause.

Ant. From unjust Men
deliver me, O Lord.

PSALM 139.

Eripe me, Domine,
ab homine malo: *
à viro iniquo eripe me.

Qui cogitaverunt in-
iquitates in corde: *
tota die constituebant
proelia.

Acuerunt linguas su-
as sicut serpentis: * ve-
nenum aspidum sub la-
biis eorum.

Custodi me, Domine,
de manu peccatoris: *

Deliver me, O Lord,
from the wicked
Man: from the unjust
Man deliver me.

They that contrived
Iniquity in their Hearts,
made war against me all
the Day.

They sharpen'd their
Tongues like that of a
Serpent: the Venom of
Asps is under their Lips.

Keep me, O Lord, out
of the Sinner's Hands:

And

and from unjust Men
deliver me.

Who have design'd to
supplant my Steps: the
Proud have laid a hidden
Snare for me:

And have stretch'd out
Ropes for a Snare: they
have laid a Stumbling-
block for me near the
Way.

I said to the Lord:
Thou art my God: hear,
O Lord, the Voice of
my Prayer,

O Lord, O Lord, the
Strength of my Salva-
tion: thou hast over-
shadow'd my Head in
the Day of Battle.

Deliver me not, O
Lord, to the Sinner a-
gainst my Desire: they
have design'd against me,
forsake me not lest per-
haps they be exalted.

The Chief of their sur-
rounding Snares, the
Work of their Lips, will
overwhelm them.

Coals will fall upon
them, thou wilt cast them
into the Fire: they will
sink under their Miseries.

A Man full of Tongue
shall not thrive upon the

& ab hominibus iniquis
eripe me.

Qui cogitaverunt
supplantare gressus me-
os: * absconderunt laqueum
perbi laqueum mihi.

Et funes exten-
dunt in laqueum: *
juxta iter scandalum
posuerunt mihi.

Dixi Domino: De-
us meus es tu: * ex-
audi Domine, vocem
deprecationis meae.

Domine, Domine,
virtus salutis meae: *
obumbrasti super caput
meum in die belli.

Ne tradas me, Do-
mine, à desiderio meo
peccatori: * cogitave-
runt contra me, ne de-
relinquas me, ne forte
exaltentur.

Caput circuitus eo-
rum, * labor laborum
ipsorum operiet eos.

Cadent super eos car-
bones, in ignem dejiciet
eos: * in miseriis non
subsistent.

Ver linguosus non di-
rigetur in terra: * virum
injustum

injustum mala capient
in interitu.

Cognovi quia faciet
Dominus judicium inopis * & vindictam pauperum.

Verumtamen iusti
confitebuntur nomini
tuo, * & habitabunt
secum cum vultu tuo.

Ant. Ab hominibus
iniquis libera me, Domine.

Ant. Custodi me à
laqueo, quem statuerunt mihi, & à scandalis operantium iniquitatem.

Earth: Evils shall fall
upon the unjust Man at
his Death.

I know that the Lord
will judge the Cause of
the needy Man, and revenge
the Poor.

But the Just shall
praise thy Name: and the
Righteous shall dwell in
thy Presence.

Ant. From unjust Men
deliver me, O Lord.

Ant. Keep me from
the Snare, which they
have laid for me, and from
the Stumbling-blocks of
those that work Iniquity.

P S A L M 140.

Domine, clamavi ad
te, * exaudi me:
intende voci meæ cum
clamavero ad te.

Dirigatur oratio mea
sicut incensum in conspectu tuo: * elevatio
manuum mearum, sacrificium vespertinum.

Pone, Domine custodiam ori meo, * & ostium circumstantiæ labiis meis.

Non declines cormum in verba malitiæ, *

O Lord, I have cried
to thee, hear me:
attend to my Voice when
I shall cry to thee.

Let my Prayer like
Incense go strait up to
thy Presence: let the
Holding up of my Hands
be an Evening Sacrifice.

Set, O Lord, a Watch
upon my Mouth, and a
Door round about my
Lips.

Let not my Heart incline
to Words of Malice,
L

lice, to make Excuses
for my Sins.

With Men that work
Iniquity I will have no
Part, nor in their choice
Things.

The just Man will cor-
rect me and reprehend
me with Mercy : but let
not the Oil of the Sinner
grease my Head.

For my Prayer is still
against the Things that
please them : their Judges
thrown against the Rock
are swallow'd up.

They shall hear my
Words, because they
have prevail'd : as Clods
of Earth are broken upon
the Ground ;

Our Bones are scat-
ter'd about near to Hell :
because my Eyes are on
thee, O Lord, my Lord :
I have hoped in the :
take not my Life away.

Keep me from the
Snare, which they have
laid for me, and from the
Sumbling-block of those
that work Iniquity.

Sinners shall fall into
his Net : I am singularly

ad excusandas excusa-
tiones in peccatis.

Cum hominibus ope-
rantibus iniquitatem,
& non communicabo
cum electis eorum.

Corripiet me justus
in misericordia, & in-
crepabit me : * oleum
autem peccatoris non
impinguet caput me-
um.

Quoniam adhuc &
oratio mea in benepla-
citis eorum : * absorpti
sunt juncti petrae judi-
ces eorum.

Audient verba mea
quoniam potuerunt : *
sicut crassitudo terrae e-
rupta est super terram ;

Diffipata sunt ossa
nostra secus infernum :
quia ad te, Domine,
Domine, oculi mei : in
te speravi, non auferas
animam meam.

Custodi me à laqueo,
quem statuerunt mihi :
* & à scandalis operan-
tium iniquitatem.

Cadent in reticulo
ejus peccatores : * sin-
gulariter

gulariter sum ego, do-
nec transeam.

Ant. Custodi me à
laqueo, quem statue-
runt mihi, & à scanda-
lis operantium iniqui-
tatem.

Ant. Considerabam
ad dexteram, & vide-
bam, & non erat qui
cognosceret me.

preserved until I pass o-
ver it.

Ant. Keep me from
the Snare, which they
have laid for me, and
from the Stumbling-
blocks of those that work
Iniquity.

Ant. I look'd about on
my Right-hand, and be-
held, and there was none
that knew me.

PSALM 141.

VOce mea ad Do-
minum clamavi :
* voce mea ad Domi-
num deprecatus sum.

Effundo in conspec-
tu ejus orationem me-
am : * & tribulationem
meam ante ipsum pro-
nuntio.

In deficiendo ex me
spiritum meum : * &
tu cognovisti semitas
meas.

In via hac qua am-
bulabam : * absconde-
runt laqueum mihi.

Considerabam ad
dexteram, & videbam,
* & non erat qui cog-
nosceret me.

Periit fuga à me : *

WITH my Voice I
have cried to the
Lord : with my Voice
I have pray'd to the
Lord.

I pour out my Prayer
in his Sight, and I lay
before him my Tribula-
tion.

When my Spirit fail'd
me, thou knew'st my
Steps.

They laid a hidden
Snare for me in this Way
which I walk'd in.

I look'd about on my
Right hand, and beheld,
and there was none that
knew me.

Flight has fail'd me :
L 2 and

and there is none to look
after my Life.

I have cried out to
thee, O Lord: I have
said: Thou art my Hope,
my Portion in the Land
of the Living.

Attend to my Petition:
for I am humbled ex-
ceedingly.

Deliver me from those
that persecute me: be-
cause they have over-
power'd me.

Bring forth my Soul
out of Prison, to praise
thy Name: the Just ex-
pect till thou relievest me.

Ant. I look'd about on
my Right-hand, and be-
held, and there was none
that knew me.

Ant. As they were at
Supper, Jesus took Bread,
and bless'd it, and broke
it, and gave it to his Dis-
ciples.

*The Canticle of the Blessed
Virgin Mary, Luke 1.*

MY Soul magnifies
the Lord:

And my Spirit has re-
joiced in God my Savi-
our.

& non est qui requirat
animam meam.

Clamavi ad te, Do-
mine: * dixi: Tu es
spes mea, portio mea in
terra viventium.

Intende ad depreca-
tionem meam: * quia
humiliatus sum nimis.

Libera me à perse-
quentibus me: * quia
confortati sunt super
me.

Educ de custodia a-
nimam meam ad con-
fitendum nomini tuo:
* me expectant iusti,
donec retribuas mihi.

Ant. Considerabam
ad dexteram, & vide-
bam, & non erat qui
cognosceret me.

Ant. Cœnantibus au-
tem illis, accepit Jesus
panem, & benedixit,
ac fregit, deditque dis-
cipulis suis.

*Canticum Beatæ Mariæ
Virginis, Luc. 1.*

Magnificat * anima
mea Dominum:

Et exultavit spiritus
meus: * in Deo salu-
tari meo.

Quia

Quia respexit humilitatem ancillæ suæ : *
ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est : * & sanctum nomen ejus.

Et misericordia ejus à prole in progenies
* timentibus eum.

Fecit potentiam in brachio suo : * disperfit superbos mente cordis sui.

Deposui potentes de sede : * & exaltavit humiles.

Esurientes implevit bonis : * & divites dimisit inanes.

Suscepit *Israel* puerum suum : recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros : *Abraham*, & semini ejus in sæcula.

Ant. Cœnantibus autem illis, accepit Je-

Because he has regarded the Humility of his Hand-maid : for behold from henceforth all Generations shall call me Blessed.

Because he that is mighty has done great Things for me : and his Name is holy.

And his Mercy is shewn from Generation to Generation to those that fear him.

He has shewn Strength in his Arm : he has dispersed the Proud in the Imagination of their Hearts.

He has deposed the Mighty from their Seats, and has exalted the Humble.

The Hungry he has fill'd with good Things : and the Rich he has sent away empty.

He has protected his Servant *Israel*, remembering his Mercy.

As he spoke to our Fathers, to *Abraham* and his Posterity for ever.

Ant. As they were at Supper, *Jesus* took Bread,
L 3 and

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and bless'd it, and broke it, and gave it to his Disciples.

V. Christ became obedient for us unto Death.

Our Father, *all in silence.*

sus panem, & benedixit, ac fregit, deditque discipulis suis.

V. Christus factus est pro nobis obediens usque ad mortem.

Pater noster, totum sub silentio.

Miserere, p. 190. and the Prayer *Respice*, as p. 207.

Then the Priest with his Ministers uncloaths the Altars saying the Antiphon Diviserunt, with the whole Psalm Deus, Deus meus respice in me, which is the second Psalm of the Matins for Good-Friday, as p. 238.

The WASHING of the FEET.

After the Uncloathing of the Altars, the Clergy at a convenient Hour meets to perform the Mandy. The Prelate or Superiour comes to the Place appointed in his Albe, Stole, and Cope of a Violet Colour, accompanied by the Deacon and Sub-deacon in White Vestments. Then the Gospel Ante diem festum Paschæ, p. 212, is sung by the Deacon, with the usual Ceremony of Incense and Lights. After the Gospel the Prelate puts off his Cope, and puts on a Towel about him: and then on his Knees and bare-headed he washes, wipes, and kisses the Right Foot of those that are chosen for the Ceremony; during which is sung as follows.

The ANTIPHON.

ANTIPHONA.

I Give you a new Commandment: that ye love one another, as I

Mandatum novum do vobis: ut diligatis invicem, sicut dilexi

dilexi vos, dicit Dominus. *Psal.* Beati immaculati in via: qui ambulant in lege Domini.

have loved you, says our Lord. *Psal.* Blessed are the Immaculate in the Way: who walk in the Law of the Lord.

And immediately is repeated the Ant. Mandatum novum. And so the other Antiphons are repeated, that have Psalms or Versicles; and of each Psalm only the Verse is said.

Ant. Postquam surrexit Dominus à cœna, misit aquam in pelvim, & cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Psal.* Magnus Dominus & laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

Ant. After our Lord was risen from Supper, he put Water into a Bason, and began to wash the Feet of his Disciples: to whom he gave that Example. *Psal.* Great is the Lord and exceedingly to be praised, in the City of our God, in his holy Mountain.

Ant. Dominus Jesus postquam cœnavit cum discipulis suis lavit pedes eorum, & ait illis: Scitis quod fecerim vobis, ego Dominus & Magister? Exemplum dedi vobis, ut & vos ita faciatis. *Psal.* Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Ant. Our Lord Jesus, after he had sup'd with his Disciples, wash'd their Feet, and said to them: Know ye what I your Lord and Master have done to you? I have given you an Example, that ye also may do the same. *Psal.* Thou hast bless'd O Lord, thy Land: thou hast delivered Jacob from Captivity.

Ant. Domine tu mihi lavas pedes? Re-

Ant. Lord, dost thou wash my Feet? *Jesus* an-

swer'd and said to him :
If I shall not wash thy
Feet, thou shalt have no
Part with me. *V.* He
came to *Simon Peter*, and
Peter said to him.

*spondit Iesus, & dixit
ei : Si non laverō tibi
pedes, non habebis par-
tem mecum. V. Venit
ergo ad Simonem Pe-
trum, & dixit ei Petrus.*

The Ant. *Domine tu mihi* is repeated.

V. What I do, thou
knowest not now : but
thou shalt know it after-
wards.

*V. Quod ego facio
tu nescis modo : scies
autem postea.*

The Ant. *Domini tu mihi* is repeated a third Time.

V. If I your Lord and
Master have wash'd your
Feet ; how much more
ought ye to wash the
Feet of one another ?

*V. Si ego Dominus
& magister vester lavi
vobis pedes : quanto
magis debetis alter alte-
rius lavare pedes ?*

Psalms. Here these
Things, all ye Nations :
hearken to them all ye
that inhabit the World.

Psalms. Audite hæc,
omnes gentes : auribus
percipite qui habitatis
orbem.

Ant. In this all shall
know that ye are my
Disciples, if ye have a
Love for one another. *V.*
Said *Iesus* to his Disciples.

Ant. In hoc cognos-
cent omnes quia disci-
puli mei estis, si dilec-
tionem habueritis ad
invicem. *V. Dixit Je-
sus discipulis suis*

Ant. Let these three,
Faith, Hope and Charity
remain in you : but the
greatest of them is Char-
ity. *V.* But now remain
Faith, Hope, and Char-
ity, these Three : but the

Ant. Maneant in vo-
bis Fides, Spes, Cha-
ritas, tria hæc : major
autem horum est Cha-
ritas. *V. Nunc autem
manent Fides, Spes,
Charitas, tria hæc :
major*

major horum est Cha-
ritas. *Ant.* Benedicta sit
sancta Trinitas, atque
invisa Unitas: con-
fitebimur ei, quia fecit
nobiscum misericordi-
am suam. *V.* Benedi-
camus Patrem & Fili-
um, cum Sancto Spiri-
tu. *Ps.* Quam dilecta
tabernacula tua, Domi-
ne virtutum: concupi-
scit & deficit anima
mea in atria Domini.

Ant. Ubi Charitas
& amor, Deus ibi est.
V. Congregavit nos in
unum Christi amor. *V.*
Exaltemus, & in ipso
jucundemur. *V.* Ti-
meamus & amemus
Deum vivum. *V.* Et
ex corde diligamus nos
sincero.

greatest of them is Cha-
rity: *Ant.* Blessed be the ho-

ly Trinity and undivided
Unity: we will praise
him, because he has
shew'd us his Mercy. *V.*
Let us bless the Father
and the Son, with the
Holy Ghost. *Psalms.*
How lovely are thy Ta-
bernacles, O Lord of
Hosts; my Soul desires
and longs after the House
of the Lord.

Ant. Where Charity
and Love are, there is
God. *V.* The Love of
Christ has gathered us to-
gether. *V.* Let us rejoice
in him and be glad. *V.*
Let us fear and love the
living God. *V.* And let
us love one another with
a sincere Heart.

The *Ant. Ubi Charitas* is repeated.

V. Simul ergo cum
in unum congregamur.
V. Ne nos mente divi-
damur, caveamus. *V.*
Cessent jurgia maligna,
cessent lites. *V.* Et in
medio nostri sit Chris-
tus Deus.

V. When therefore we
are assembled. *V.* Let us
take heed, we be not di-
vided in Mind. *V.* Let
malicious Quarrels and
Contentions cease. *V.*
And let Christ our God
dwell among us.

The Ant. *Ubi Charitas* is repeated.

V. Let us also with the Blessed see. *V.* Thy Face in Glory, O *Christ* our God. *V.* There to possess an immense and happy Joy. *V.* For infinite Ages of Ages. Amen.

V. Simul quoque cum beatis videamus. *V.* Glorianter vultum tuum, *Christe* Deus. *V.* Gaudium quod est immensum, atque primum. *V.* Sæcula per infinita sæculorum. Amen.

After the Feet are wash'd, the Superior washes his Hands, and wipes them, and putting on his Cope, he stands with his Head uncover'd, and says,

Our Father, *in silence.*

Pater noster, *secreto.*

V. And lead us not into Temptation.

V. Et ne nos inducas in tentationem.

R. But deliver us from Evil.

R. Sed libera nos à malo.

V. Thou hast commanded, O Lord.

V. Tu mandasti mandata, tua Domine.

R. That thy Precepts be exactly observed.

R. Custodiri nimis.

V. Thou hast wash'd the Feet of thy Disciples.

V. Tu lavasti pedes discipulorum tuorum.

R. Despise not the Works of thy Hands.

R. Opera manuum tuarum ne despicias.

V. O Lord, hear my Prayer.

V. Domine, exaudi orationem meam.

R. And let my Cry come to thee.

R. Et clamor meus ad te veniat.

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy Spirit.

R. Et cum spiritu tuo.

Oremus,

Oremus.

ADESTO, Domine,
quæsumus officio
servitutis nostræ: &
quia tu discipulis tuis
pedes lavare dignatus
es, ne despicias opera
manuum tuarum, quæ
nobis retinenda men-
dasti: ut sicut hic no-
bis, & à nobis exteriora
abluuntur inquinamen-
ta, sic à te omnium
nostrum interiora la-
ventur peccato. Quod
ipse præstare digneris,
qui vivis & regnas Deus
per omnia sæcula sæcu-
lorum.

R. Amen.

Let us pray.

ACCEPT, O Lord,
we beseech thee, this
Duty of our Service: and
since thou didst vouch-
safe to wash the Feet of
thy Disciples, despise not
the Work of thy Hands,
which thou hast com-
manded us to imitate;
that as here the outward
Stains are wash'd away
by us, and from us, so
the inward Sins of us all
may be blotted out by
thee. Which he pleased
to grant, who livest and
reignest one God for ever
and ever.

R. Amen.

GOOD-

GOOD-FRIDAY.

The MATINS.

The First NOCTURN.

The ANTIPHON.

The Kings of the Earth stood up, and the Princes met together against the Lord, and against his *Christ*.

ANTIPHONA.

Astiterunt reges terræ, & principes convenerunt in unum, adversus Dominum, & adversus *Christum* ejus.

PSALM 2.

WHY did the Gentiles rage, and the Nations meditate vain Things?

The Kings of the Earth stood up, and the Princes met together against the Lord, and against his *Christ*.

Let us break their Bonds asunder: and let us throw off the Yoke from us.

QUARE fremuerunt Gentes, * & populi meditati sunt inania?

Astiterunt reges terræ, & principes convenerunt in unum, * adversus Dominum, & adversus *Christum* ejus.

Dirumpamus vincula eorum: * & projiciamus a nobis jugum ipsorum.

Qui

Qui habitat in cœ-
lis iridebit eos; * &
Dominus subsannabit
eos.

Tunc loquetur ad
eos in ira sua: * &
furore suo conturbabit
eos.

Ego autem constitu-
tus sum Rex ab eo su-
per Sion montem sanc-
tum ejus, * prædicans
præceptum ejus.

Dominus dixit ad
me: Filius meus es tu,
ego hodie genui te.

Postula à me, & da-
bo tibi Gentes hæredi-
tatem tuam, * & pos-
sessionem tuam termi-
nos terræ.

Reges eos in virga
ferrea, * & tanquam vas
figuli confringes eos.

Et nunc reges intel-
ligite: * erudimini qui
judicatis terram.

Servite Domino in
timore: * & exultate
ei cum tremore.

Apprehendite disci-
plinam, ne quando iras-
catur Dominus: * &
pereatis de via iusta.

He that dwells in the
Heavens shall laugh at
them: and the Lord shall
scoff at them.

Then he shall speak to
them in his Wrath: and
in his Fury he shall di-
sturb them.

But I am appointed by
him King over Sion his
holy Mountain, who pub-
lish his Command.

The Lord said to me:
Thou art my Son, To-
day have I begotten thee.

Ask of me, and I will
give thee the Gentiles for
thy Inheritance; and the
Bounds of the Earth for
thy Possession.

Thou shalt rule them
with a Rod of Iron, and
like a Potter's Vessel thou
shalt break them in pie-
ces.

And now ye Kings un-
derstand: be instructed,
you who judge the Earth.

Serve the Lord with
Fear: and rejoice in him
with Trembling.

Embrace Discipline,
lest the Lord be angry,
and ye perish out of the
just Way.

When

When his Wrath on a sudden shall be incensed, blessed are all that confide in him.

Ant. The Kings of the Earth stood up, and the Princes met together against the Lord, and against his *Christ*.

Ant. They divided my Garments amongst them : and they cast Lots for my Coat.

Cum exarserit in brevi ira ejus, * beati omnes qui confidunt in eo.

Ant. Astiterunt reges terræ, & principes convenerunt in unum, adversus Dominum, & adversus Christum ejus.

Ant. Diviserunt sibi vestimenta mea : & super vestem meam miserunt sortem.

PSALM 21.

O God, my God, look on me : Why hast thou forsaken me ? The Voice of my Sins keep Salvation far from me.

My God, I shall cry to thee in the Day, and thou wilt not hear : and in the Night, and it shall not be a Folly in me.

But thou dwellest in the holy Place, O Praise of *Israel*.

In thee our Fathers have hoped : they have hoped, and thou hast deliver'd them.

They cried to thee and were saved : they hoped

DEUS, Deus meus, respice in me : quare me dereliquisti ? * Longe à salute mea verba delictorum meorum.

Deus meus, clamabo per diem, & non exaudies : * & nocte, & non ad insipientiam mihi.

Tu autem in sancto habitas, * Laus *Israel*.

In te speraverunt, partes nostri : * speraverunt, & liberaisti eos.

Ad te speraverunt, & salvi facti sunt : *
in

in te speraverunt, &
non sunt confusi.

Ego autem sum ver-
mis, & non homo : *
opprobrium hominum,
& objectio plebis.

Omnes videntes me
deriserunt : i. e. : * locuti
sunt labiis, & move-
runt caput.

Speravit in Domino,
eripiat eum : * salvum
faciat eum, quoniam
vult eum.

Quoniam tu es qui
extraxisti me de ven-
tre : * spes mea ab ube-
ribus matris meæ. In
te projectus sum ex
utero :

De ventre matris
meæ Deus meus es tu ;
* ne discesseris à me :

Quoniam tribulatio
proxima est : * quoni-
am non est qui adjuvet.

Circumdederunt me
vituli multi : * tauri
pingues obsederunt me.

Aperuerunt super me
os suum, * sicut leo
rapiens & rugiens.

Sicut aqua effusus
sum : * & dispersa sunt
omnia ossa mea.

Factum est cor me-

in thee and were not con-
founded.

But I am a Worm, and
no Man : the Reproach
of Men, and the Outcast
of the People.

All that saw me, scorn'd
me : They talk'd with
their Lips, and shook
their Head.

He hoped in the Lord,
let him deliver him : let
him save him, since he
loves him.

Because thou art he
that brought me from the
Womb : my Hope from
the Breasts of my Mother.
I was cast upon thee from
her Womb :

From my Mother's
Womb thou art my God:
depart not from me :

For Tribulation is very
nigh : For there is none
to help me.

Many Calves have en-
compass'd me : Fat Bulls
have besieged me.

They have open'd their
Mouths at me, like a de-
vouring and roaring Lion.

I am pour'd out like
Water : and all my Bones
are disjointed.

My Heart is become
like

like melting Wax in the middle of my Belly. *um tamquam cere in medio ventris mei.*

My Strength was dried up like a Potsherd; and my Tongue stuck to my Mouth: and thou hast reduced me to the Dust of Death. *Aruit tamquam refecta virtus mea; & lingua mea adhæsit faucibus meis: * & in pulverem mortis deduxisti me.*

For many Dogs have encompass'd me: an Assembly of the Wicked has besieged me. *Quoniam circumderunt me canes multi: * concilium malignantium obsedit me.*

They have pierced my Hands and my Feet: they have number'd all my Bones. *Foderunt manus meas & pedes meos: * dinumeraverunt omnia ossa mea.*

And they themselves consider'd and view'd me: they divided my Garments amongst them, and cast Lots for my Coat. *Ipsi vero consideraverunt & inspexerunt me: * dividerunt sibi vestimenta mea, & super vestum meam miserunt sortem.*

Rut keep not, O Lord, thy Help far from me: look to my Defence. *Tu autem, Domine, ne elongaveris auxilium tuum à me: * ad defensionem meam conspice.*

Deliver, O God, my Soul from the Sword, and my only One from the Paw of the Dog. *Erue à framea, Deus, animam meam, * & de manu canis unicum meam.*

Save me from the Mouth of the Lion, and my low Condition from the Horns of Unicorns. *Salva me ex ore leonis, * & à cornibus unicornium humilitatem meam.*

Narrabo

Narrabo nomen tuum fratribus meis : * in medi Ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum : * universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel : * quoniam non sprebit, neque despexit deprecationem pauperis :

Nec averit faciem suam à me : & cum clamarem ad eum, exaudivit me.

Apud te laus mea in Ecclesia magna : * vota mea reddam in conspectu timentium eum.

Edent pauperes & saturabuntur : & laudabunt Dominum qui requirunt eum : * vivent corda eorum in sæculum sæculi.

Remiscentur & convertentur ad Dominum * universi fines terræ.

Et adorabunt in conspectu ejus * universæ familiæ Gentium.

Quoniam Domini est

I will declare thy Name to my Brethren : in the Middle of the Assembly I will praise thee.

Ye that fear the Lord, praise him : the whole Race of Jacob, glorify him.

Let all the Race of Israel fear him : because he has not scorn'd nor despised the Prayer of the Poor :

Nor has he turn'd away his Face from me : and when I cried to him, he heard me.

My Praises in the great Congregation shall be of thee : I will pay my Vows in the Sight of those that fear him.

The Poor shall eat and be fill'd : and they shall praise the Lord that seek him : their Hearts shall live for ever and ever.

All the Bounds of the Earth shall remember, and be converted to the Lord.

And all the Families of the Gentiles shall adore in his Sight.

Because Government belongs

belongs to the Lord : and he shall have Dominion over the Gentiles. *Ym*

All the Rich of the Earth have eaten and adored : all that descend into the Earth shall fall down in his Sight.

And my Soul shall live to him : and my Posterity shall serve him.

The Generation to come shall hear of the Lord : and the Heavens shall declare his Justice to the People that is to be born, whom the Lord has made.

Ant. They divided my Garments amongst them : and they cast Lots for my Coat.

Ant. Unjust Witnesses have risen up against me, and Iniquity has belied itself.

regnum : * & ipse dominabitur Gentium.

includ
Manducaverunt & adoraverunt omnes pingues terræ : * in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet : * & semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura : * & annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.

Ant. Diviserunt sibi vestimenta mea : & super vestem meam miserunt sortem.

Ant. Insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

PSALM 26.

THE Lord is my Light and my Salvation, whom shall I fear ?

The Lord is the Protector of my Life : of whom shall I be afraid ?

Whilst the Wicked ap-

Dominus illuminatio mea, & salus mea, * quem timebo ?

Dominus protector vitæ meæ : * à quo time-
pidabo ?

Dum appropiant su-

per

per me nocentes, * ut
edant carnes meas.

Qui tribulant me
inimici mei, * ipsi in-
firmati sunt, & cecide-
runt.

Si consistant adver-
sum me castra, * non
timebit cor meum.

Si exurgat adversum
me proelium, * in hoc
ego sperabo.

Unam petii à Do-
mino, hanc requiram ;
* ut inhabitem in do-
mo Domini omnibus
diebus vitæ meæ :

Ut Videam volupta-
tem Domini, * & visi-
tem templum ejus.

Quoniam abscondit
me in tabernaculo suo :
* in die malorum pro-
texit me in abscondito
tabernaculi fui.

In petra exaltavit
me : * & nunc exalta-
vit caput meum super
inimicos meos.

Circuivi, & immo-
lavi in tabernaculo e-
jus hostium vocifera-
tionis : * cantabo &
psalmum dicam Do-
mino.

Exaudi, Domine, vo-

proach me, to eat my
Flesh.

My Enemies that af-
flict me, were themselves
weaken'd and fell down.

If Armies stand against
me, my Heart shall not
fear.

If they give me Battle,
I will hope in it.

One thing I have asked
of the Lord, this I will
seek ; that I may dwell
in the House of the Lord
all the Days of my Life :

That I may see the
Delight of the Lord, and
visit his Temple.

Because he hid me in
his Tabernacle : in the
Day of Affliction he shel-
ter'd me in the secret Part
of his Tabernacle.

He exalted me on a
Rock : and now has ex-
alted my Head above my
Enemies.

I went round, and im-
molated in his Tabernacle
a Victim of loud Praise :
I will sing and say a Psalm
to the Lord.

Hear, O Lord, my
Voice,

Voice, with which I cried to thee: have Mercy on me, and hear me.

My Heart has spoken to thee, my Face has sought thee: I will seek thy Face, O Lord.

Turn not away thy Face from me: avoid not thy Servant in thy Wrath.

Be my Helper: forsake me not, nor despise me, O God my Saviour.

For my Father and my Mother have forsaken me, but the Lord has taken me up.

Make a Law for me, O Lord, in thy Way: and direct me into the right Path because of my Enemies.

Deliver me not to the Will of those that afflict me; because unjust Witnesses have risen up against me, and Iniquity has belied itself.

I believe that I shall see the Good Things of the Lord in the Land of the Living.

Expect the Lord, act

cem meam, qua clamavi ad te: * miserere mei, & exaudi me.

Tibi dixit cor meum, exquisivit me facies mea: * faciem tuam, Domine, requiram.

Ne avertas faciem tuam à me: * ne declines in ira à servo tuo.

Adjutor meus esto: * ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus & mater me dereliquerunt me; * Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua: & dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me; * quoniam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

Credo videre bona Domini * in terra viventium.

Expecta Dominum viriliter

viriliter age : * & confortetur cor tuum, & sustine Dominum.

Ant. Insurrexerunt in me testes iniqui, & mentitus est iniquitas sibi.

V. Diviserunt sibi vestimenta me.

R. Et super vestem meam miserunt sortem.

Pater noster, secreto.

*De Lamentatione Jeremiæ Prophetæ,
Cap. 2.*

Lectio 1.

Heth.

Cogitavit Dominus dissipare murum Filiae Sion : tetendit funiculum suum, & non avertit manum suam à perditione : luxitque antemurale, & murus pariter dissipatus est.

Teth. Defixæ sunt in terra portæ ejus : perdidit & contrivit veces ejus : Regem ejus & principes ejus in Gentibus : non est lex, & prophetæ ejus non

manfully : and let thy Heart take Courage, and wait thou for the Lord.

Ant. Unjust Witnesses have risen up against me, and Iniquity has belied itself.

V. They divided my Garments amongst them.

R. And they cast Lots for my Coat.

Our Father, all in secret.

*Out of the Lamentation of
Jeremy the Prophet,
Chap. 2.*

The first Lesson.

Heth.

THE Lord thought to destroy the Wall of the Daughter of Sion : he mark'd it out with his Line, and withdrew not his Hand from Destruction : and the Rampart mourn'd, and the Wall was likewise destroy'd.

Teth. Her Gates were thrown upon the Ground : he ruined and broke her Bars : Her King and her Princes among the Gentiles : there is no Law, and her Prophets have had

had no Visions from the Lord.

Jod. The Ancients of the Daughter of *Sion* sat on the Ground and were silent: they cover'd their Heads with Ashes, they put on Hair-Cloth: the Virgins of *Jerusalem* hung down their Heads towards the Ground.

Caph. My Eyes fail'd me with weeping, my Bowels were disorder'd, my Liver was pour'd out on the Earth, because of the Destruction of the Daughter of my People, when the little One and the Suckling fainted in the Streets of the Town.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. All my Friends have forsaken me, and they that lay in Ambush for me prevail'd: He whom I loved has betray'd me: *And they with terrible Looks striking me with a cruel Wound, gave me Vinegar to drink. *V.* They cast me out among the Wicked, and

invenerunt visionem a Domino.

Jod. Sederunt in terra, conticuerunt senes filiae *Sion*: conspicerunt cinere capita sua, accincti sunt ciliciis: abjecerunt in terram capita sua virgines *Jerusalem*.

Caph. Defecerunt præ lacrymis oculi mei, conturbata sunt viscera mea, effusum est in terra jecur meum super contritione filiae populi mei, cum deficeret parvulus, & lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Omnes amici mei dereliquerunt me, & prævaluerunt insidiantes mihi: tradidit me quem diligebam: * Et terribilibus oculis plaga crudeli percutientes, aceto potabant me. *V.* Inter iniquos projece-
runt me, & non pepercerunt animæ meæ. Et
terribilibus

terribilibus oculis.

Lectio 2. Lamed.

M Atribus suis dixerunt : Ubi est triticum & vinum ? cum deficerent quasi vulnerati in plateis civitatis : cum exhalarent animas suas in sinu matrum suarum.

Mem. Cui compara-
bo te ; vel cui affimi-
labo te, filia *Jerusalem* ?
cui exæquabo te, &
consolabor te, virgo fi-
lia *Sion* ? magna est
enim velut mare con-
tritio tua : quis mede-
bitur tui ?

Nun. Prophetæ tui
viderunt tibi falsa &
stulta, nec aperiebant
iniquitatem tuam, ut te
ad pœnitentiam provo-
carent : viderunt autem
tibi assumptiones falsas
& ejectiones.

Samech. Plauserunt
super te manibus om-
nes transeuntes per vi-

spared not my Life. *
And they.

The second Lessor. Lamed.

T H E Y said to their
Mothers : Where is
the Wheat and Wine ?
When they fainted like
wounded Men in the
Streets of the City : when
they breath'd out their
Souls in the Bosoms of
their Mothers.

Mem. To what shall I
compare thee : Or to
what shall I liken thee,
O Daughter of *Jerusa-
lem* ? To what shall I
equal thee, and how shall
I comfort thee, O Virgin
Daughter of *Sion* ? For
thy Destruction like the
Sea is great : who will
heal thee ?

Nun. Thy Prophets
have seen false and foolish
Things for thee, nor
have they laid open thy
Iniquity to excite thee to
Penance : but they have
foretold of thee false
Burthens and Banish-
ments.

Samech. All that pass'd
by have clapped their
Hands at thee : they have
hiss'd,

hills'd, and shaken their Heads at the Daughter of *Jerusalem*, saying: Is this the City of perfect Beauty, the Joy of the whole Earth?

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. The Veil of the Temple was rent, * And all the Earth shook: the Thief from the Cross cried out, saying: Remember me, O Lord, when thou shalt come in to thy Kingdom. V. The Rocks were split, and the Monuments open'd, and many Bodies of the Saints that were dead, rose out of them. * And all the Earth.

The third Lesson. Aleph.

Chap. 3.

I The Man that see my Poverty in the Rod of his Indignation.

Aleph. He drove and brought me into Darkness, and not into Light.

Aleph. Against me only he has turn'd and

am: sibi la verunt, & moverunt caput suum super filiam *Jerusalem*: Hæcine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Velum templi scissum est, * Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, cum veneris in regnum tuum. V. Petræ scissæ sunt, & monumenta aperta sunt & multa corpora sanctorum, qui dormierunt, ferreixerunt. * Et omnis terra.

Lectio 3. Aleph.

Cap. 3.

EGO vir videns paupertatem meam in virga indignationis ejus.

Aleph. Me minavit, & adduxit in tenebras & non in lucem.

Aleph. Tantum in me virtit, & convertit manum

manum suam tota die.

turn'd again his Hand all the Day.

Beth. Vetus tam fecit pellem meam, & carnem meam, contrivit ossa mea.

Beth. He has made my Skin and my Flesh old, he has broken my Bones.

Beth. Ædificavit in gyro meo, & circumdedit me felle & labore.

Beth. He has built round about me, and encompass'd me with Gall and Labour.

Beth. In tenebrosis collocavit me, quasi mortuos sempiternos.

Beth. He has placed me in dark Places, like those that are dead for ever.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meam.

Ghimel. He has built against me on all Sides, that I might not get out: he has made my Fetters heavy.

Ghimel. Sed & cum clamavero, & rogavero, exclusit orationem meam.

Ghimel. Yes, he has rejected my Prayer, when I cried out and petition'd him.

Ghimel. Conclufit vias meas lapideis quadris, semitas meas subvertit.

Ghimel. He has shut up my Ways with square Stones, he has dug up all my Paths.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. Vineam meam electam, ego te plantavi: * Quomodo conversa es in amaritudinem, ut me crucifigeres, & Barabbam dimitteres? *V.*

R. O my chosen Vineyard, It is I that have planted thee: * How art thou become so bitter, that thou should crucify me and dismiss Barab-

M

bas? V. I have hedged thee in, and pick'd the Stones out of thee, and have built a Tower. * How art thou. O my chōsen, &c. to the V.

Sepivi te, & lapides elegi exite, & ædificavi turrim. Quomodo conversa es. Vine.

The Second NOCTURN.

Ant. They used Violence that sought my Soul.

Ant. Vim faciebant qui quærebant animam meam.

PSALM 37.

O Lord, rebuke me not in thy Fury, nor chastise me in thy Wrath.

Domine, ne in furore tuo arguas me: * neque in ira tua corripas me.

Because thy Arrows are stuck fast in me: and thou hast made thy Hand heavy upon me.

Quoniam sagittæ tuæ infixæ sunt mihi: * & confirmasti super me manum tuam.

There is no Health in my Flesh at the Sight of thy Anger: there is no Peace in my Bones at the Sight of my Sins.

Non est sanitas in carne mea à facie iræ tuæ: * non ex pax ossibus meis à facie peccatorum meorum.

Because my Iniquities are grown above my Head, and like a heavy Burthen are become heavy upon me.

Quoniam iniquitates meæ supergressæ sunt caput meum: * & sicut onus grave gravatæ sunt super me.

My Scars are putrified and corrupted, because of my Folly.

Putruerunt & corruptæ sunt cicatrices meæ, * à facie insipientiæ meæ.

Miser factus sum, & curvatus sum usque in finem: * tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus: * & non est sanities in carne mea.

Afflictus sum, & humilitatus sum nimis: * rugiebam à gemitu cordis mei.

Domine, ante te omne desiderium meum: * & gemitus meus à te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: * & lumen oculorum meorum, & ipsum non est mecum.

Amici mei & proximi mei * adversum me appropinquaverunt, & steterunt.

Et qui juxta me erant, de longe steterunt: * & vim faciebant qui querebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: * & dolos tota die meditabantur.

Ego autem tamquam

I am become miserable and crooked even to Extremity: I waik'd in Sorrow all the Day.

Because my Loins are fill'd with Illusions: and there is no Health in my Flesh.

I am afflicted, and exceedingly humbled: I roared from the Groaning of my Heart.

O Lord, all my Desire is before thee: and my Sighing is not hidden from thee.

My Heart is troubled, my Strength has forsaken me: and the Light of my Eyes, even That is not with me.

My Friends and my Neighbours approach'd and stood up against me.

And those that were near me, went far from me: and they used Violence that sought my Life.

And they that sought my Hurt, spoke Falshood, and studied Deceit all the Day.

But I like one dead

did not hear: and was like one dumb not opening his Mouth:

And I became like a Man that does not hear, and has no Reply in his Mouth.

Because, O Lord, I have hoped in thee; thou wilt hear me, O Lord, my God.

Because I said: Left my Enemies at any time rejoice over me: and whilst my Feet were sliding, they spoke great Things against me.

For I am prepared for Scourges: and my Sorrow is always in my Sight.

For I will declare my Iniquity: and I will think of my Sin.

But my Enemies live, and are strengthen'd against me: and they increase that hate me unjustly.

They that return Evil for Good, spoke ill of me: because I follow'd Goodness.

Forake me not, O

surdus non rudiebam: * & sicut mutus non aperiens os suum:

Et factus sum sicut homo non audiens: * & non habens in ore suo redargutiones

Quoniam in te, Domine, speravi: * tu audies me, Domine Deus meus.

Quia dixi: Nequado supergaudeant mihi inimici mei: * & dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego ingella paratus sum. & dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo: * & cogitabo pro peccato meo.

Inimici autem mei vivunt, & confirmati sunt super me: * & multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: * quoniam sequabar bonitatem.

Ne derelinquas me, Domine,

Domine, Deus meus: *
ne discesseris à me.

Intende in adjutori-
um meum, * Domine
Deus salutis meæ.

Ant. Viam faciebant
qui quærebant animam
meam.

Ant. Confundantur
& revereantur, qui quæ-
runt animam meam,
ut auferant eam.

Lord my God: depart
not from me.

Attend to me Help, O
Lord the God of my Sal-
vation.

Ant. They used Vio-
lence that sought my
Soul.

Ant. Let them be con-
founded and ashamed,
that seek to take away
my Soul.

PSALM 39.

EXpectans expectavi
Dominum, * &
intendit mihi.

Et exaudivit preces
meas: * & eduxit me
de lacu miseriæ & de
luto fæcis.

Et statuit super pe-
dram pedes meos: * &
direxit gressus meos.

Et immisit in os me-
um canticum novum,
* carmen Deo nostro.

Videbunt multi, &
timebunt: * & spera-
bunt in Domino.

Beatus vir, cujus est
nomen Domini spes e-
jus: * & non respexit
in vanitates & insanias
falsas.

EXpecting I expected
the Lord, and he
attended to me.

And he heard my Pray-
ers: and brought me
out of the Lake of Mi-
sery, and out of the dirty
Mire.

And he set my Feet
on a Rock; and directed
my Steps.

And he put into my
Mouth a new Canticle,
a Song to our God.

Many shall see, and
fear: and they shall hope
in the Lord.

Blessed is the Man,
whose Hope is in the
Name of the Lord: and
that has not look'd after
Vanities and deceitful
Follies.

Thou

Thou hast done many wonderful Things, O Lord my God : and in thy Thoughts there is none that is like to thee.

I have declared and spoken of them : they are multiplied above Number.

Thou would'st not have a Sacrifice and an Offering : but thou hast given me Ears.

Thou didst not require an Holocaust for Sin : then I said : Behold I come.

In the Head of the Book it is written of me, that I should do thy Will : O my God, I was willing, and that thy Law should be in the Middle of my Heart.

I have declared thy Justice in the great Assembly, behold I will not shut my Lips ; O Lord, thou know'st it.

I have not hidden thy Justice within my Heart : I have spoken thy Truth and thy Salvation.

I have not hidden thy Mercy and thy Truth

Multa fecisti tu, Domine Deus meus, mirabilia tua : * & cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, & locutus sum : * multiplicati sunt super numerum.

Sacrificium & oblationem noluisti : * aures autem perfecisti mihi.

Holocaustum & pro peccato non postulasti : * tunc dixi : Ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem tuam : * Deus meus, volui, & legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in Ecclesia magna, * ecce labia mea non prohibebo : Domine, tu scisti.

Justitiam tuam non abscondi in corde meo : * veritatem tuam & salutare tuum dixi.

Non abscondi misericordiam tuam, & veritatem.

ritatem tuam, * à concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas à me : * misericordia tua & veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus : * comprehenderunt me iniquitates meæ, & non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei : * & cor meum dereliquit me.

Complaceat tibi, Domine, ut eruas me : * Domine, ad adjuvandum me respice.

Confundatur & vereantur simul, qui quaerunt animam meam, * ut auferant eam

Convertantur retrorsum & vereantur, * qui volunt mihi mala.

Ferant confestim confusionem suam : * qui dicunt mihi : Euge, euge.

Exultent & latent super te omnes qua-

from the numerous Council.

And thou, O Lord, keep not thy Mercies far from me : thy Mercy and thy Truth have always protected me.

Because Evils, that have no Number, have encompass'd me : my Iniquities have overtaken me, and I was not able to see them.

They are increased above the Hairs of my Head : and my Heart has forsaken me.

Be pleased, O Lord, to deliver me : O Lord, look on me to help me.

Let them be confounded and ashamed, that seek to take away my Soul.

Let them be turned back and ashamed, that wish me Evil.

Let them forth which receive their Confusion that mock me, saying : Well, well.

Let all that seek thee rejoice and be glad in thee :

thee: and let those that love thy Salvation say always: The Lord be magnified.

But I am a Beggar and Poor: the Lord is careful of me.

Thou art my Helper and my Protector: My God, make no Delay.

Ant. Let them be confounded and ashamed, that seek to take away my Soul.

Ant. Strangers have risen up against me, and the Powerful have sought my Soul.

rentes te: * & dicant semper: Magnificetur Dominus: qui diligit salutare tuum.

Ego autem mendiculus, & pauper: * Dominus sollicitus est mei.

Adjutor meus & protector meus tu es: * Deus meus, ne tardaveris.

Ant. Confundantur & revereantur, qui quaerunt animam meam, ut auferant eam.

Ant. Alieni insurrexerunt in me, & fortes quaesierunt animam meam.

PSALM 53.

O God, save me in thy Name: and judge me by thy Power.

O God, hear my Prayer: give Ear to the Words of my Mouth.

Because Strangers have risen up against me, and the Powerful have sought my Soul: and they have not set God before their Eyes.

For behold, God helps

DEUS, in nomine tuo saluum me fac; * in virtute tua iudica me.

Deus, exaudi orationem meam: * auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, & fontes quaesierunt animam meam: * & non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat

juvat me : * & Dominus
susceptor est ani-
mæ meæ.

Averte mala inimi-
cis meis : * & in veri-
tate tua disperde illos.

Voluntarie sacrificabo
tibi : * & confitebor
nomine tuo, Domine,
quoniam bonum est.

Quoniam ex omni
tribulatione eripuisti
me : * & super inimi-
cos meos despexit oculus
meus.

Ant. Alieni insurrexerunt
in me, & fortes quæsierunt
animam meam.

V. Insurrexerunt in
me testes iniqui.

R. Et mentita est
iniquitas sibi.

Pater noster, *secreto.*

*Ex Tractatu Sancti Augustini,
Episcopi, super Psalmos.*

In Psalmis 93, ad ver. 2.

Lectio 4.

Protexisti me, Deus,
à conventu malignan-
tium, à multitudine

me : and the Lord is the
Protector of my Soul.

Turn upon my Enemies
their Evil : and according
to thy Truth destroy them.

I will willingly sacrifice
to thee, and will praise
thy Name, O Lord, because
it is good.

Because thou hast delivered
me out of all Tribulation :
and my Eye has despised
my Enemies.

Ant. Strangers have
risen up against me, and
the Powerful have sought
my Soul.

Ant. Unjust Witnesses
have risen up against me.

R. And Iniquity has
belied itself.

Our Father, *all in Silence.*

*Out of the Treatise of St.
Augustin, Bishop, upon
the Psalms.*

Upon Psalms 63, v. 2.

The fourth Lesson.

THOU hast protected
me, O God, from the
Assembly of the Wicked,
M 5 from

from the Multitude of those that work Iniquity. Now let us behold our Head himself. Many Martyrs have suffered such Torments, but nothing is so conspicuous as the Head of Martyrs: there we see better what they endured. He was protected from the Multitude of the Wicked: that is, God protected himself, the Son and the Man assumed by the Son protected his own Flesh. For he is the Son of Man, and the Son of God: the Son of God because of the Form of God: the Son of Man because of the Form of a Servant, having in his Power to lay down his Life, and take it up again. What could his Enemies do against him? They kill'd his Body, but they did not kill his Soul. Take Notice then. It signified little for our Lord to exhort the Martyrs by Word, if he had not fortified them by his Example.

R. Ye came to take me like a Thief, with

operantium iniquitatem. Jam ipsum caput nostrum intueamur. Multi Martyres talia passisunt, sed nihil sic elucet, quomodo caput Martyrum: ibi melius intuemur, quod illi experti sunt. Profectus est à multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, & homine, quem gerebat: quia Filius hominis est, & Filius Dei est. Filius Dei, propter formam Dei: Filius hominis, propter formam servi, habens in potestate ponere animam suam, & recipere eam. Quid ei poterunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite. Parum ergo erat, Dominum hortari verba, Martyres nisi firmaret exemplo.

R. Tamquam ad latronem existis cum gladio

dis & fustibus comprehendere me: * Quotidie apud vos eram in templo docens, & non me tenuistis: Et ecce flagellatum ducitis ad crucifigendum. *V.* Cumque iniecerissent manus in *Iesum*, & tenuissent eum, dixit ad eos. * Quotidie apud vos.

Lectio 5.

NOSTIS qui conventus erat malignantium *Judeorum*, & quae multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum *Iesum Christum*. *Tanta opera bona, inquit, ostendi vobis: propter quod horum me vultis occidere? Per-* tulit omnes infirmos eorum, curavit omnes languidos eorum, praedicavit regnum caelorum, non tacuit vitia eorum, ut ipsa eis potius displicerent, non medicus, a quo favebantur. His omnibus curationibus ejus ingrati, tamquam multa se-

Swords and Clubs: * I was every Day among you, teaching in the Temp'le, and ye did not apprehend me: yet now ye scourge me and lead me to be crucified. *V.* And when they had laid Hands on *Iesus*, and taken him, he said to them. * I was every Day.

The Fifth Lesson.

YE know what was the Assembly of the wicked *Jews*, and what the Multitude of those that work Iniquity. But what was that Iniquity? It was that they intended to kill our Lord *Iesus Christ*. *I have done, saith he, so many good Works among you: for which of them will ye kill me?* He bore with all their Weaknesses, he cured all their Sick, he preach'd the Kingdom of Heaven, he conceal'd not their Crimes, that they might rather hate them, than the Physician that heal'd them. Yet such was their Ingratitude for all these Cures, that like Men raving in a high

high Fever, they raged against the Physician that came to cure them, and form'd a Design of destroying him: as if they had a Mind to try whether he was a real Man that could Die, or something above Men, and would not die. We find their Words in the *Wisdom of Solomon*. *Let us condemn him, say they, to a most shameful Death. Let us examine him: for Regard will be had to his Words. If he is truly the Son of God, let him deliver him.*

R. Darknes cover'd the Earth, whilst the Jews crucified Jesus: and about the ninth Hour Jesus cried out with a loud Voice: My God, why hast thou forsaken me? * And bowing down his Head, he gave up the Ghost. V. Jesus crying out with a loud Voice, said: Father, into thy Hands I commend my Spirit. * And bowing down,

bre phrenetici, infantes in medicum, qui venerat curare eos, excogitaverunt consilium perdendi eum: tamquam ibi volentes probare, utrum vere homo si qui mori possit, an aliquid super homines sit, & mori se non permittat. Verum ipsorum agnoscimus in Sapientia Salomonis: *Morte turpissim, inquit condemnemus eum. interrogemus eum: erit enim respectus in sermonibus illius. Si enim vere Filius Dei est, liberet eum.*

R. Tenebræ sanctæ sunt dum crucifixissent Jesum Judæi: & circa horam nonam exclamavit Jesus voce magna: Deus meus, ut quid me dereliquisti? * Et inclinato capite emisit spiritum. V. Exclamans Jesus voce magna, ait: Pater, in manus tuas commendo spiritum meum. * Et inclinato.

Lectio 6.

The Sixth Lesson.

EXacerunt tamquam
gladium linguas su-
as. Non dicant *Judei*:
Non occidimus *Christum*;
Etenim propterea
eum dederunt *judici*
Pilato, ut quasi ipsi à
morte ejus viderentur
immunes. Nam cum
dixisset eis *Pilatus*: *Vos*
um occidite: responde-
runt: *Nobis non licet oc-*
cidere quemquam. Ini-
quitatem facinoris sui
in judicem hominem
refundere volebant: sed
numquid Deum judi-
cem fallebant? Quod
fecit *Pilatus* in eo ipso
quod fecit aliquantum
particeps fuit: sed in
comparatione illorum
multo ipse innocentior.
Institit enim quantum
potuit, ut illum ex eo-
rum manibus liberaret:
nam propterea flagella-
tum produxit ad eos.
Non persequendo Do-
minum flagellavit, sed
eorum furori satisfacere
volens: ut vel sic jam
mitescerent, & desine-
rent velle occidere cum

THEY sharpen'd their
Tongues like a Sword.
Let not the *Jews* say; We
did not kill *Christ*; un-
der pretence, that there-
fore they deliver'd him
up to *Pilate*, the Judge,
that they might seem in-
nocent of his Death: and
that when *Pilate* had said
to them: *Put him to*
death yourselves, they an-
swer'd: *It is not lawful for*
us to put any Man to death.
Thus they pretended to
throw the Injustice of
their Crime upon the
Judge that was a Man:
but could they deceive a
Judge that is God? What
Pilate did, made him Par-
taker of their Crime:
but in comparison of them
he was much more inno-
cent. For he labour'd
what he could to get
him out of their Hands;
and for that reason order'd
him to be scourged and
shewn to them. This he
did to our Lord not by
way of Persecution, but
to satisfy their Rage; that
the Sight of him in that
Condition

Condition might move them to Pity, and make them desist from desiring his Death. All this he did. But when they still persisted, ye knew that he wash'd his Hands, and said, that he had no Hand in it, that he was innocent of his Death. And yet he put him to death. But if he was guilty for doing so against his Will: are they innocent that forced him to it? Not at all. He pronounced Sentence upon him, and commanded him to be crucified, and so might be said to kill him: but ye also, O *Jews*, have kill'd him. How have ye kill'd him? With the Sword of your Tongues: for ye *sharpened your Tongues*. And when gave ye the Stroke, but when ye cried out, *Crucify him, Crucify him?*

R. I deliver'd my beloved Soul into the Hands of the Wicked, and my Inheritance is become to me like a Lion in the Forest: my Adversary gave out Words against

flagellatum viderent Fecit & hoc. At ubi perseveraverunt nostris illum lavisse manus, & dixisse, quod ipse non fecisset, mundum se esse à morte illius. Fecit tamen. Sed si reus, quia fecit vel invitus: illi innocentes, qui coegerunt ut faceret? Nullo modo. Sed ille dixit in eum sententiam, & jussit eum crucifigi, & quasi ipse occidit: & vos, O *Judæi* occidistis. Unde occidistis? Gladio linguæ: *acutis enim linguas vestras*. Et quando percussistis, nisi quando clamastis, *Crucifige, crucifige?*

R. Animam meam dilectam tradidi in manus iniquorum, & facta est mihi hæreditas mea sicut leo in silva: dedit contra me voces adversarius, dicens: Congregamini,

Congregamini, & pro-
 perate ad devorandum
 illum: posuerunt me
 in deserto solitudinis,
 & luxit super me om-
 nis terra: * Quia non
 est investus qui me ag-
 nosceret, & faceret be-
 ne. *V.* Insurrexerunt
 in me viri absque mi-
 sericordia, & non pe-
 percerunt animæ meæ.
 * Quia non est. Ani-
 mam meam.

me, saying: Come toge-
 ther, and make haste to
 devour him: they placed
 me in a solitary Desert,
 and all the Earth mourn'd
 for me: * because there
 was none that would
 know me and do me any
 Good. *V.* Men without
 Mercy rose up against me,
 and they spared not my
 Life. * Because I de-
 liver'd, &c. to the *V.*

The Third NOCTURN.

Ant. Ab insurgenti-
 bus in me libera me,
 Domine; quia occupa-
 verunt animam me-
 am.

Ant. From those that
 rise up against me, O
 Lord, deliver me; for
 they are in Possession of
 my Soul.

PSALM 58.

ERipe me de inimi-
 cis meis, Deus me-
 us: * ab insurgenti-
 bus in me libera me.

Eripe me de operan-
 tibus iniquitatem: *
 & de viris sanguinum
 salva me.

Quia ecce ceperunt
 animam meam: * ir-

Deliver me from my
 Enemies, O my
 God: and from those
 that rise up against me,
 deliver me.

Deliver me from those
 that work Iniquity: and
 from Men of Blood save
 me.

For behold they are in
 Possession of my Soul: -
 the

the Strong have fallen
violently upon me,

Neither is it for my
Iniquity, nor for my Sin,
O Lord: I have run and
directed *my Steps* without
Iniquity.

Rise up to meet me,
and see: and thou, O
Lord God of Power, God
of *Israel*.

Come and visit all
Nations: have no Mercy
on all that work Iniquity.

They will return in the
Evening: and they will
be as hungry as Dogs,
and will go about the
City.

Behold they will speak
with their Mouths, and
a Sword is in their Lips:
for, *say they*, who has
heard us?

And thou, O Lord,
will scorn them: thou
wilt reduce all Nations to
nothing.

I will keep my Strength
for thee, because, O God,
thou art my Protector:
the Mercy of my God
will go before me.

ruerunt in me fortes.

Neque iniquitas mea,
neque peccatum me-
um, Domine: * sine
iniquitate cucurri, &
direxi.

Exurge in occursum
meum, & vide: * &
tu, Domine Deus vir-
tutum, Deus *Israel*.

Intende ad visitan-
das omnes Gentes: *
non miserearis omnibus
qui operantur iniquita-
tem.

Convertentur ad ves-
peram, & famen pati-
entur ut canes: * &
circuibunt civitatem.

Ecce loquentur in
ore suo, & gladius in
labiis eorum: * quoni-
am quis audivit?

Et tu, Domine, de-
ridebis eos: * ad nihi-
lum deduces omnes
Gentes.

Fortitudinem meam
ad te custodiam, quia
Deus, susceptor meus
es: * Deus meus mi-
sericordia ejus prave-
niet me.

Deus

Deus offendet mihi
super inimicos meos,
ne occidas eos : * ne
quando obliviscantur
populi mei.

Disperge illos in vir-
tute tua : * & depone
eos, protector meus
Domine :

Delictum oris eorum,
sermonem labiorum ip-
sorum : * & compre-
hendantur in superbia
sua.

Et de execratione &
mendacio annuntiabun-
tur in consummatione :
* in ira consummatio-
nis, & non erunt.

Et scient quia Deus
dominabitur *Jacob*, * &
finium terræ.

Convertentur ad ves-
peram, & famem pa-
tientur ut canes : * &
circuibunt civitatem.

Ipsi dispergentur ad
manducandum ; * si
vero non fuerint satu-
rati, & murmurabunt.

Ego autem cantabo
fortitudinem tuam : *
& exultabo mane mise-
ricordiam tuam.

God will shew me what
concerns my Enemies :
kill them not, lest my Peo-
ple forget.

Disperse them by thy
Power : and pull them
down O Lord my Pro-
tector :

For the Sin of their
Mouth, the Speech of
their Lips : and let them
be taken in their Pride.

And as for Cursing and
Lying they shall be talk'd
of in their Destruction :
in the Wrath that shall
destroy them, and they
shall be no more.

And they shall know
that God will rule over
Jacob, and the Ends of
the Earth.

They will return in the
Evening, and be as hun-
gry as Dogs : and will go
about the City.

They shall be dispersed
to find Meat : but if they
are not fill'd, they will
murmur also.

But I will sing thy
Strength : and in the
Morning I will rejoice in
thy Mercy.

Because

Because thou hast been my Protector, and my Refuge in the Day of my Tribulation.

I will sing to thee, my Helper, because, O God, thou art my Protector, my God, my Mercy.

Ant. From those that rise up against me, O Lord, deliver me; for they are in Possession of my Soul.

Ant. Thou hast removed my Acquaintance far from me: I was deliver'd up, and did not come out.

Quia factus es susceptor meus, * & refugium meum, in die tribulationis meae.

Adjutor meus tibi, psallam, quia, Deus, susceptor meus es, * Deus meus, misericordia mea.

Ant. Ab insurgentibus in me libera me, Domine; quia occupaverunt animam meam.

Ant. Longe fecisti notos meos à me: traditus sum, & non egrediebar.

PSALM 87.

O Lord the God of my Salvation, I have cried out by Day and by Night before thee.

Let my Prayer enter into thy Presence: incline thy Ear to my Petition:

Because my Soul is oppressed with Evils: and my Life is come near to Hell.

I am reckon'd among those that are descending

Domine Deus salutis meae, * in die clamavi & nocte coram te.

Intret in conspectu tuo oratio mea: * inclina aurem tuam ad precem meam:

Quia repleta est malis anima mea: * & vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum:

eum : * factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius : * & ipse de manu tua repulsi sunt.

Posuerunt me in lacu inferiori : * in tenebrosis, & in umbra mortis.

Super me confirmatus est furor tuus : * & omnes fluctus tuos induxisti super me.

Longe fecisti notos meos a me : * posuerunt me abominationem sibi.

Traditus sum, & non egrediebar : * oculi mei languerunt præ inopia.

Clamavi ad te, Domine, tota die : * expandi ad te manus meas.

Numquid mortuis facies mirabilia : * aut medici suscitabunt, & confitebuntur tibi ?

Numquid narrabit aliquis in sepulchro mi-

into the Lake : I am become like a Man without Help, free among the Dead.

Like the Wounded sleeping in their Sepulchres, whom thou remembrest no more : and they are cast off from thy Hand.

They have laid me in the lower Lake, in dark Places, and in the Shadow of Death.

Thy Fury has been heavy upon me : and thou hast brought all thy Waves over me.

Thou hast removed my Acquaintance far from me : they have had me in Abomination.

I was deliver'd up, and I came not forth : my Eyes languish'd for Want.

I cried unto thee, O Lord, all the Day : I stretch'd out my Hands to thee.

Wilt thou do Wonders to the Dead : or will Physicians raise to Life, and praise thee ?

Will any one declare thy Mercy in the Sepulchre,

chre, and thy Truth in
Perdition?

Will thy Wonders be
known in Darkness: and
thy Justice in the Land
of Oblivion?

And I have cried to
thee, O Lord: and in the
Morning my Prayer shall
prevent thee.

Why, O Lord, dost
thou reject my Prayer,
turnest away thy Face
from me?

I am poor and in La-
bours from my Youth:
and being exalted, I was
humbled and disturbed.

Thy Anger has been
upon me: and thy Ter-
rors have disturb'd me.

They have encompass'd
me like Water all the
Day: they have encom-
pass'd me all at once.

Thou hast kept far
from me my Friend and
Neighbour: and my Ac-
quaintance, by reason of
my Misery.

Ant. Thou hast remo-
ved my Acquaintance far
from me: I was deliver'd
up, and did not come out.

sericordiam tuam, * &
veritatem tuam in per-
ditione?

Numquid cognos-
centur in tenebris mi-
rabilia tua, * & justitia
tua in terra oblivionis?

Et ego ad te, Domi-
ne, clamavi: * & mane
oratio mea præveniet
te.

Ut quid, Dominus,
repellis orationem me-
am: * avertis faciem
tuam à me?

Pauper sum ego, &
in laboribus à juventute
mea: * exaltatus au-
tem, humiliatus sum &
conturbatus.

In me transierunt
iræ tuæ: * & terrores
tui conturbaverunt me.

Circumdederunt me
sicut aqua tota die: *
circumdederunt me si-
mul.

Elongasti à me ami-
cum & proximum: *
& notos meos, à mise-
ria.

Ant. Longe fecisti
notos meos à me: tra-
ditus sum, & non e-
gre diebar.

Ant.

Ant. Captabunt in animam Iusti, & sanguinem innocentem condemnabunt.

Ant. They will conspire against the Soul of the Just Man, and condemn innocent Blood.

PSALM 93.

DEUS ultionum Dominus : * Deus ultionem libere egit

Exaltare qui iudicas terram : * redde retributionem superbis.

Usquequo peccatores, Domine, * usquequo peccatores gloriabuntur ?

Effabuntur & loquentur iniquitatem : * loquentur omnes qui operantur injustitiam ?

Populum tuum, Domine, humiliaverunt : * & hæreditatem tuam vexaverunt.

Viduam & advenam interfecerunt : * & pupillos occiderunt.

Et dixerunt : Non videbit Dominus, * nec intelligit Deus Jacob.

Intelligite, insipientes in populo : & * stul-

THE Lord is the God of Revenge : the God of Revenge has acted freely.

Be exalted, thou that judgest the Earth, render to the Proud their Reward.

How long, O Lord, shall Sinners ; how long shall Sinners boast ?

Shall they utter and speak Iniquity ? shall all that commit Injustice speak ?

They have humbled thy People, O Lord : and have afflicted thy Inheritance.

They have kill'd the Widow and the Stranger : and they have slain Orphans.

And they have said : The Lord will not see nor the God of Jacob know it.

Understand, ye Foolish among the People : and ye

ye Fools, by wise at last.

He that form'd the Ear, will he not hear? or he that made the Eye, does he not see?

He that chastises Nations, he that teaches Man Knowledge, will he not rebuke?

The Lord knows the Thoughts of Men, that they are vain.

Blessed is the Man, whom thou, O Lord, shalt instruct and teach out of thy Law.

That thou may'st give him Ease in the evil Days: until a Pit is dug for the Sinner.

For the Lord will not reject his People: and his Inheritance he will not forsake:

Until his Justice be turn'd into Judgment: and they that are near it are all that are right of Heart.

Who will rise for me against the Wicked? or who will stand with me against those that work Iniquity?

Unless the Lord had assisted me: my Soul had

ti, aliquando sapite.

Qui plantavit aurem, non audiet? * aut qui finxit oculum, non considerat?

Qui corripit Gentes, non arguet * qui docet hominem scientiam.

Dominus scit cogitationes hominum, * quoniam vanæ sunt.

Beatus homo, quem tu erudieris, Domine: * & de lege tua docueris eum.

Ut mitiges ei à diebus malis: * donec fodiatur peccatori fovea.

Quia non repellet Dominus plebem suam * hæreditatem suam non derelinquet:

Quoadusque justitia convertatur in iudicium: * & qui juxta illam omnes qui recto sunt corde.

Quis confurget mihi adversus malignantes? * aut quis stabit mecum adversus operantes iniquitatem?

Nisi quia Dominus adjuvit me: * paulominus

minus habitasset in inferno anima mea.

Si dicebam: Motus est pes meus: * misericordia tua, Domine, adjuvabat me.

Secundum multitudinem dolorum meorum in corde meo, * consolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi sedes iniquitatis: * qui fingis laborem in præcepto?

Captabunt in animam iusti: * & sanguinem innocentem condemnabunt.

Et factus est mihi Dominus in refugium: * & Deus meus in adiutorium spei meæ.

Et reddet illis iniquitatem ipsorum: & in malitia eorum disperdet eos: * disperpet illos Dominus Deus noster.

Ant. Captabunt in animam iusti: & sanguinem innocentem condemnabunt.

V. Locuti sunt adversum me lingua dolosa.

almost dwelled in Hell.

If I said: My Foot slips: thy Mercy, O Lord, did help me.

According to the Multitude of thy Sorrows in my Heart, thy Comforts have made my Soul joyful.

Does the Seat of Iniquity adhere to thee, who maketh thy Precept laborious?

They will conspire against the Life of the just Man: and condemn innocent Blood.

And the Lord became my Refuge: and my God the Support of my Hope.

And he will repay them their Iniquity: and he will destroy them in their Malice: the Lord our God will destroy them.

Ant. They will conspire against the Soul of the just Man: and condemn innocent Blood.

V. They have spoken against me with a deceitful Tongue.

R. And

R. And with Words of Hatred they have encompass'd me, and assaulted me without Cause.

Our Father, *all in silence.*

Out of the Epistle of St. Paul the Apostle to the Hebrews, Chap. 4 and 5.

The Seventh Lesson.

LET us hasten to enter into that Rest: that no Man may fall into the same Example of Incredulity. For the Word of God is lively, and effectual, and more piercing than any two-edged Sword: and reaching to the Division of the Soul and the Spirit, of the Joints also and the Marrow, and the Discerner of the Thoughts and Intentions of the Heart. And there is no Creature invisible in his Sight: but all Things are naked and open to his Eyes, of whom we are speaking. Having therefore a great High Priest, *Jesus* the Son of God, who has enter'd the Heavens: let

R. Et sermonibus odii circumdederunt me, & expugnaverunt me gratis.

Pater noster, *secretis.*

De Epistola beati Pauli Apostoli ad Hebræos, Cap. 4 & 5.

Lectio 7.

FESTINEMUS ingredi in illam requiem: ut ne in idipsam quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, & efficax, & penetrabilior omni gladio ancipiti: & pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, & discretor cogitationum, & intentionum cordis. Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda & aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, *Jesus* Filium Dei: teneamus confessionem

tionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine, absque peccato.

R. Tradiderunt me in manus impiorum, & inter iniquos projece-
runt, & non peperce-
runt animæ meæ; con-
gregati sunt adversum
me fortes: * Et sicut
gigantes steterunt con-
tra me. V. Alieni in-
surrexerunt adversum
me, & fortes quæsie-
runt animam meam.
* Et sicut gigantes.

Lectio 8.

A Deamus ergo cum fiducia ad thro-
num gratiæ: ut miseri-
cordiam consequamur,
& gratiam inveniamus
in auxilio opportuno.
Omnis namque Ponti-
fex ex hominibus as-
sumptus, pro homini-
bus constituitur in iis
quæ sunt ad Deum, ut
offerat dona & sacrifi-
cia pro peccatis: qui

us hold fast the confession
of him, for we have not
a High-Priest, that can-
not have Compassion on
our Infirmities: but one
tried in all Things by
his Likeness to us, except
Sin.

R. They deliver'd me
into the Hands of the
Impious, and cast me out
amongst the Wicked, and
spar'd not my Life: the
Powerful gather'd toge-
ther against me: * And
like Giants they stood a-
gainst me. V. Strangers
have risen up against me,
and the Mighty have
sought my Life. * And
like Giants.

The Eighth Lesson.

LET us go therefore
with Confidence to
the Throne of Grace:
that we may obtain Mer-
cy, and find Grace by
seasonable Aid. For e-
very High-Priest taken
from among Men, is ap-
pointed for Men in those
Things that belong to
God, that he may offer
Gifts and Sacrifices for
Sins: who can have Com-
passion

passion on those that are ignorant and err : since he himself is also surrounded with Infirmitie : and therefore he ought to offer for Sins as well for himself as for the People.

R. The wicked Man betray'd *Iesus* to the Chief Priests and Senators of the People : * But *Peter* follow'd him afar off, to see what would be the End. V. And they led him to *Caiphas*, the High-Priest, where the *Scribes* and *Pharisees* were met together. * But *Peter*.

The Ninth Lesson.

N Either does any one take upon him the Honour, but he that is call'd by God, like *Aaron*. So *Christ* also did not glorify himself, that he might be made a High Priest : but he that said to him : *Thou art my Son, to day I have begotten thee.* As he says also in another Place : *Thou art a Priest for ever according to the Order of Melchisedech.*

condolere possit iis qui ignorant & errant : quoniam & ipse circumdatus est infirmitate : & propterea debet quemadmodum pro populo, ita etiam & pro semetipso offerre pro peccatis.

R. *Iesum* tradidit impius summus principibus sacerdotum, & senioribus populi : * *Petrus* autem sequebatur eum à longe, ut videret finem. V. Adduxerunt autem eum ad *Caipham* principem sacerdotum, ubi *Scribæ* & *Parisei* convenerant. * *Petrus*.

Lectio 9.

N E C quisquam submit sibi honorem, sed qui vocatur à Deo, tanquam *Aaron*. Sic & *Christus* non semetipsum clarificavit ut Pontifex fieret : sed qui locutus est ad eum : *Filius meus es tu, ego hodie genui te.* Quemadmodum & in alio loco dicit : *Tu es sacerdos in æternum secundum ordinem Melchisedech.* Qui

in

in diebus carnis suæ
preces supplicationes-
que ad eum, qui possit
illum saluum facere à
morte, cum clamore
valido & lacrymis of-
fens, exauditus est
pro sua reverentia. Et
quidem cum esset Fi-
lius Dei, didicit ex iis
quæ passus est, obedi-
entiam : & consumma-
tus, factus est omnibus
obtemperantibus sibi
causa salutis æternæ,
appellatus à Deo Pon-
tifex juxta ordinem
Melchisedech.

R. Caligaverunt ocu-
li mei à fletu meo : quia
elongatus est à me, qui
consolabatur me. Vi-
dete omnes populi, *
Si est dolor similis fi-
cut dolor meus. *V.* O
vos omnes qui transitis
per viam, attendite &
videte. * Si est dolor.
Caligaverunt.

Who in the Days of his
Flesh offering up with a
strong Cry and Tears his
Prayers and Supplications
to him that could save
him from Death, was
heard for his Reverence.
And indeed tho' he was
the Son of God, he learn'd
Obedience from those
Things which he suffer'd :
and being consummated,
he became to all that obey
him the Cause of eternal
Salvation, being call'd by
God a High-Priest ac-
cording to the Order of
Melchisedech.

R. My Eyes are
darken'd by my Tears :
For he is far from me that
comforted me. See all
People, * If there be Sor-
row like to my Sorrow.
V. O all ye that pass by
this Way, behold and see.

If there be. My Eyes,
Ec. to the V.

The L A U D S.

Ant. Proprio Filio
suo non pepercit Deus,
sed pro nobis omnibus
tradidit illum.

Ant. God spared not
his own Son, but deliver'd
him up for us all.

PSALM 50.

HAve Mercy on me,
p. 190.

Ant. God spared not
his own Son, but deliver'd
him up for us all.

Ant. My Spirit is in
Anguish, my Heart is
troubled within me.

Miserere mei, Deus,
p. 190.

Ant. Proprio Filio
suo non pepercit Deus,
sed pro nobis omnibus
tradidit illum.

Ant. Anxius est
super me spiritus meus,
in me turbatum est cor
meum.

PSALM 142.

LOrd, hear my Prayer :
give ear to my Peti-
tion according to thy
Truth : hear me accord-
ing to thy Justice.

And enter not into
Judgment with thy Ser-
vant : for no man living
shall be justified in thy
Sight.

Because the Enemy has
persecuted my Soul : he
has humbled my Life to
the Earth.

He has placed me in
dark Places like the Dead,
and my Spirit is in An-
guish, my Heart is trou-
bled within me.

I was mindful of For-

Domine, exaudi ora-
tionem meam : au-
ribus percipe obsecra-
tionem meam in veri-
tate tua : * exaudi me
in tua justitia.

Et non intres in ju-
dicium cum servo tuo :
* quia non justificabi-
tur in conspectu tuo
omnis vivens.

Quia persecutus est
inimicus animam me-
am : * humiliavit in
terram vitam meam.

Collocavit me in ob-
scuris sicut mortuos se-
culi : & anxius est
super me spiritus meus,
in me turbatum est cor
meum.

Memor sui dierum
anti-

antiquorum, medidatus
sum in omnibus operi-
bus tuis : * in factis
manuum tuarum me-
ditabar.

Expandi manus me-
as ad te : * anima mea
sicut terræ sine aqua
tibi.

Velociter exaudi me,
Domine : * defecit spi-
ritus meus.

Non avertas faciem
tuam à me : * & simi-
lis ero descendentibus
in lacum.

Auditam fac mihi
mane misericordiam tu-
am : * qui in te spe-
ravi.

Notam fac mihi vi-
am, in qua ambulem :
* quia ad te levavi ani-
mam meam.

Eripe me de inimi-
cis meis, Domine, ad
te confugi : * doce me
facere voluntatem tu-
am, quia Deus, meus
es tu.

Spiritus tuus bonus
deducet me in terram
rectam : * propter no-
men tuum, Domine,
vivificabis me in æqui-
tate tua.

mer Days, I meditated
on all thy Works ; on the
Deeds of thy Hands I did
meditate.

I stretch'd forth my
Hands to thee : my Soul
is before thee like Earth
without Water.

Hear me quickly, O
Lord : my spirit hath
fail'd me.

Turn not away thy
Face from me : And I
shall be like to those that
descend into the Lake.

Let me hear of thy
Mercy in the Morning :
because I hope in thee.

Make known to me
the Way in which I may
walk : for to thee I have
lifted up my Soul.

Deliver me from my
Enemies, O Lord ; to
thee I have fled : teach
me to do thy Will, for
thou art my God.

Thy good Spirit will
conduct me into the right
Way : for thy Name
sake, O Lord, thou wilt
give me Life according
to thy Equity.

N 3

Thou

Thou wilt bring my Soul out of Tribulation : and in thy Mercy thou wilt destroy my Enemies.

And thou wilt destroy all that afflict my Soul : because I am thy Servant.

Ant. My Spirit is in anguish, my Heart is troubled within me.

Ant. One Thief said to the other : We indeed receive what our Actions deserve : but what has this Man done ? Remember me, O Lord, when thou shalt come into thy Kingdom.

Educes de tribulatione animam meam : * & in misericordia tua disperdes inimicos meos.

Et perdes omnes qui tribulant animam meam : * quoniam ego servus tuus sum

Ant. Anxius est super me spiritus meus, in me turbatum est cor meum.

Ant. Ait latro ad latronem : Nos quidem digna factis recipimus : hic autem quid fecit ? Memento mei, Domine, cum veneris in regnum tuum.

P S A L M 62.

O God, my God, *p.* 195.

DEUS, Deus meus, *p.* 195.

P S A L M 66.

LET God have Mercy, *p.* 197.

Ant. One Thief said to the other : We indeed receive what our Actions deserve : but what has this Man done ? Remember me, O Lord, when thou shalt come into thy Kingdom.

DEUS misereatur, *p.* 197.

Ant. Ait latro ad latronem : Nos quidem digna factis recipimus : hic autem quid fecit ? Memento mei, Domine, cum veneris in regnum tuum.

Ant.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiae memor eis.

Ant. When my Soul shall be in Trouble, O Lord, thou wilt be mindful of thy Mercy.

Canticum Habacuc, Cap. 3.

The Canticle of Habakkuk, Chap. 3.

DOMINE, audivi auditionem tuam, * timui.

LORD, I heard what thou madest me hear, and I was afraid.

Domine, opus tuum: * in medio annorum vivifica illud.

Lord, perfect thy Work in the Middle of Time.

In medio annorum notum facies: * cum iratus fueris, misericordiae recordaberis.

In the Middle of Time thou wilt make it known: when thou art angry, thou wilt remember Mercy.

Deus ab austro veniet, * & sanctus de monte Pharan.

God will come from the South, and the Holy One from Mount Pharan.

Operuit coelos gloria ejus: * & laudis ejus plena est terra.

His Glory has cover'd the Heavens: and the Earth is full of his Praise.

Splendor ejus ut lux erit: * corona in manibus ejus:

His Brightness will be like the Light: Strength will be in his Hands:

Ibi abscondita est fortitudo ejus: * ante faciem ejus ibit mors:

There his Strength is hid: Death will go before his Face:

Et egredietur diabolus ante pedes ejus. * Stetit, & mensus est terram.

And the Devil will go out before his Feet. He stood, and measur'd the Earth.

Aspexit & dissolvit

He look'd on the Gentiles.

tiles and dissolved them :
and the Mountains of the
World were broken in
pieces.

The Hills of the World
were bow'd down under
the Steps of his eternity.

For our Iniquity I saw
the Tents of *Ethiopia* :
the Skins of the Land
of *Madian* shall be dis-
turb'd.

Was thy Anger against
the Rivers, O Lord ? or
was thy Fury against the
Rivers ? or was thy Indig-
nation against the Sea ?

Thou that wilt mount
thy Horses : and whose
Chariots are Salvation.

Thou wilt certainly
take up the Bow, to fulfil
the Oaths which thou hast
made to the Tribes :

Thou wilt cut the Ri-
vers of the Earth : the
Mountains saw thee and
trembled : the Gulph of
Waters pass'd away.

The Depth utter'd its
Voice : the Height lifted
up its Hands.

The Sun and the Moon
stood still in their Orb,
at the Light of thy Ar-
rows they shall go on by

Gentes : * & contriti
sunt montes sæculi.

Incurvati sunt colles
mundi * ab itineribus
æternitatis ejus.

Pro iniquitate vidi
tentoria *Æthiopiæ* : tur-
babuntur pelles terræ
Madian.

Nunquid in flumi-
nibus iratus es, Domi-
ne ? * aut in flumi-
bus furor tuus ? vel in
mari indignatio tua ?

Qui ascendes super
equos tuos : * & qua-
drigæ tuæ salvatio.

Suscitans suscitabis
arcum tuum, * jura-
menta tribibus quæ
locutus es :

Fluvios scindes ter-
ræ : viderunt te & do-
luerunt montes : * gur-
ges aquarum tranſiit.

Dedit abyſſus vocem
ſuam : * altitudo ma-
nus ſuas levavit.

Sol & luna ſteterunt
in habitaculo ſuo, * in
luce ſagittarum tua-
rum ibunt in ſplendore
fulgurantis

fulgorantis hastæ tuæ.

the Brightness of thy
flashing Spear.

In fremitu concul-
cabis terram : * &
in furore obstupefacies
Gente.

In thy Rage thou wilt
tread down the Earth :
and in thy Fury thou wilt
astonish the Gentiles.

Egressus es in salu-
tem populi tui, * in sa-
lutem cum *Christo* tuo.

Thou didst go forth
for the Safety of thy Peo-
ple, for its Safety with
thy *Christ*.

Percussisti caput de
domo impii : * denu-
dasti fundamentum e-
jus usque ad collum.

Thou didst strike the
Chief out of the impious
Man's House : thou didst
lay open its Foundation
even to the Neck.

Maledixisti sceptris
ejus, capiti bellatorum
ejus. * venientibus ut
turbo ad dispergendum
me.

Thou didst curse his
Sceptre, the Head of his
Warriors those that came
like a Whirlwind to de-
stroy me.

Exultatio eorum *
sicut ejus, qui devorat
pauperem in abscondi-
to.

Their Rejoicing was
like his, that devours a
poor Man privately.

Viam fecisti in mari
equis tuis, * in luto a-
quarum multarum.

Thou madest a Way
in the Sea for thy Horses,
thro' the mud of many
Waters.

Audivi, & conturba-
tus est venter meus : *
à voce contremuerunt
labia mea.

I heard, and my Bow-
els were disturbed ; my
Lips trembled at thy
Voice.

Ingradiatur putredo
in ossibus meis, * &
subter me scateat.

Let Rottenness enter
my Bones, and increase
within me.

Ut requiescam in

That I may rest in the

Day of Tribulation : that I may go up to our girded People.

For the Fig-tree shall not flourish : and there shall be no Bud on the Vines.

The Fruit of the Olive-tree shall fail : and the Fields shall not yield any Food.

The Cattle shall be cut off from the Fold : and there shall be no Herd in the Stalls.

But I will rejoice in the Lord : and I will leap for Joy in God my *Jefus*.

The Lord God is my Strength : and he will make my Feet like those of Harts.

And the Conqueror will lead me to my high Places singing Psalms.

Ant. When my Soul shall be in Trouble, O Lord, thou wilt be mindful of thy Mercy.

Ant. Remember me, O Lord, when thou shalt come into thy Kingdom.

die tribulationis : * ut ascendam ad populum accinctum nostrum.

Ficus enim non florebit : * & non erit germen in vineis.

Mentietur opus olivæ : & arva non afferent cibum.

Abscindetur de ovili pecus : * & non erit armentum in præsepibus.

Ego autem in Domino gaudebo : * & exultabo in Deo *Jesu* meo.

Deus Dominus fortitudo mea : * & ponet pedes meos quasi cervorum.

Et super excelsa mea deducet me victor * in psalmis canentem.

Ant. Cum conturbata fuerit anima mea, Domine, misericordiae memor eris.

Ant. Memento mei, Domine, cum veneris in regnum tuum.

PSALM 148.

LAudate Dominum
de coelis, p. 201.

PRaise the Lord from
the Heavens, p. 201.

PSALM 149.

CAntata Domino, p.
203.

SING to the Lord, p.
203.

PSALM 150.

LAudate Dominum
in sanctis ejus, *
p. 204.

PRaise the Lord in his
Sanctuary, p. 204.

Ant. Memento mei,
Domine, cum veneris
in regnum tuum.

Ant. Remember me,
O Lord, when thou shalt
come into thy Kingdom.

V. Collocavit me in
obscuris.

V. He has placed me
in obscure Places.

R. Sicut mortuos
seculi.

R. Like the Dead of
the World.

Ant. Posuerunt su-
per caput ejus causam
ipsum scriptam: *Jesus*
Nazarenus, Rex Judæ-
orum.

Ant. They put over
his Head the Cause of his
Death, written thus: *Je-*
sus of Nazareth, King of
the Jews.

Canticum Zachariæ,

The Canticle of Zachary,

Luc. 1.

Luke 1.

Benedictus, p. 205.

BLessed be the Lord, p.
205.

Ant. Posuerunt su-
per caput ejus causam
ipsum scriptam: *Jesus*
Nazarenus, Rex Judæ-
orum.

Ant. They put over
his Head the Cause of his
Death, written thus: *Je-*
sus of Nazareth, King of
the Jews.

V. Chri-

V. Christ became obedient for us unto Death: even the Death of the Cross.

V. Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis.

Then is said Pater-noster; with the rest as p. 207.

T H E MASS for GOOD-FRIDAY.

The Priest and his Ministers in black Vestments go to the Altar without Lights and Incense, and prostrate themselves before it; while the Acolyths cover it with one Linen Cloth. Then the Priest with his Ministers goes up to the Altar, and a Reader reads the following Prophecy.

Osee 6.

THUS says the Lord: In their Tribulation they will rise up early to come to me. Come, and let us return to the Lord: because he has taken, and will heal us: he will strike, and cure us. He will revive us after two Days: in the third Day he will arise us up, and

Osee 6.

HÆC dicit Dominus: In tribulatione sua mane conurgent ad me. Venite, revertamur ad Dominum: quia ipse cepit, & sanabit nos: percutiet, & curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, & vivemus

N. Christ became obedient unto death, even the death of the cross.



And thou, O Lord, will raise us up, and glorify us.

we shall live in his light
 We shall know, and let
 low on to know the Lord.
 His going forth is prepa-
 red like the Morning-
 light, and he will come
 to us as a timely and
 Evening shower to the
 Earth. What shall I do
 to thee, O Ephraim?
 What shall I do to thee,
 O Judah? Your Mercy
 is like a Morning Cloud
 and like the Dew going off
 in the Morning. There-
 fore I have hewn down
 by the Prophets, I have
 killed them by the Word
 of my Mouth, and my
 Judgments shall go forth
 as the light. For I
 have Mercy, and not
 anger, and the Know-
 ledge of God more than
 holiness.

heard what thou madest
me hear, and I was a-
raid: I comforted thy
Works, and trembled
Thou wilt appear be-
tween two animals:
when thy Years shall be
accomplish'd, thou wilt
make thyself known
in the Time that
come.

[illegible]

1. In medio duorum
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mus in conspectu ejus. Sciemus, sequemurque ut cognoscamus Dominum. Quasi diluculum præparatus est egressus ejus : & veniet quasi imber nobis temporaneus & ferotinus terræ. Quid faciam tibi, Ephraim ? Quid faciam tibi, Juda ? Misericordia vestra quasi nubes matutina ; & quasi ros mane pertransiens. Propter hoc dolavi in Prophetis, & occidi eos in verbis oris mei : & judicia tua quasi lux egredientur. Quia misericordiam volui, & non sacrificium ; & scientiam Dei, plusquam holocausta.

Traetus. Domine, audiavi auditum tuum & timui : consideravi opera tua, & expavi. *V.* In medio duorum animalium innotesceris : dum appropinquaverint anni, cognosceris : dum advenerit tempus, ostenderis. *V.* In eo dum conturbata

we shall live in his Sight. We shall know, and follow on to know the Lord. His going forth is prepared like the Morning-Light, and he will come to us as a timely and Evening Shower to the Earth. What shall I do to thee, O Ephraim ? What shall I do to thee, O Juda ? Your Mercy is like a Morning-Cloud ; and like the Dew going off in the Morning. Therefore I have hew'd them by the Prophets, I have kill'd them by the Words of my Mouth : and thy Judgments shall go forth as the Light. For I desired Mercy, and not Sacrifice, and the Knowledge of God more than Holocausts.

The Tract. Lord, I heard what thou madest me hear, and I was afraid : I consider'd thy Works, and trembled. *V.* Thou wilt appear between two animals : when thy Years shall be accomplish'd, thou wilt make thyself known : when the Time shall come,

come, thou wilt be manifested. *V.* When my Soul shall be in Trouble, thou wilt remember thy Mercy, even in thy Wrath. *V.* God will come from *Libanus*, and the Holy One from the shady and dark Mountain. *V.* His Majesty overspread the Heavens: and the Earth is full of Praise.

Let us pray.

Let us bend our Knees.
Rise up.

Oremus.

Flectamus genua.
Levate.

The PRAYER.

O God, from whom *Judas* received the Punishment of his Sin, and the Thief the Reward of his Confession: grant us the Effect of thy Mercy; that as our Lord *Jesus Christ* in his Passion bestow'd on each a different Recompence of his Merits; so having destroy'd the old Man in us, he may give us the Grace of his Resurrection. Who lives, &c.

DEUS, à quo & *Judas* reatus sui poenam, & confessionis suæ latro præmium sumpsit: concede nobis tuæ propitiationis effectum; ut sicut in Passione sua *Jesus Christus* Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit & regnat in unitate, &c.

The

The following Lesson is sung by the Sub-deacon.

Exod. 12.

Exod. 12.

IN diebus illis : Dixit Dominus ad Moysen & Aaron in terra Ægypti : Mensis iste vobis principium mensium : primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, & dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias & domos suas. Sin autem minor est numerus, ut sufficire possit ad vescendum Agnum, assumet vicinum suum qui conjunctus est domui suæ : juxta numerum animarum, quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus : juxta quem ritum, tolletis & hædum. Et servabitis eum usque ad quartam decimam diem mensis hujus, immolabitque eum universa multitudo filiorum Israel ad vespæram. Et sument de sanguine ejus, ac ponent

IN those Days : The Lord said to Moses and Aaron in the Land of Egypt : This Month shall be the Beginning of your Months : it shall be the First in the Months of the Year. Speak to the whole Assembly of the Children of Israel, and say to them : The tenth Day of his Month let every Man take a Lamb according to their Families and Houses. But if the Number be less than may suffice to eat the Lamb, he shall take with him his Neighbour, that is next to his House, according to the Number of Souls that may suffice to eat the Lamb. And it shall be a Lamb without Spot, a Male of a Year old : according to which Rite ye shall also take a Kid. And ye shall keep him until the fourteenth Day of this Month : and the whole Multitude of the Children of Israel shall sacrifice him in the Even-

Evening: and they shall take some of his Blood, and put it on both the Posts and on the upper Door-Post of the Houses, in which they shall eat him. And they shall eat the Flesh that Night roasted at the Fire, and unleaven'd Bread with wild Lettuces. Ye shall not eat any of it raw, nor boil'd in Water, but only roasted at the Fire: Ye shall eat up the Head with its Feet and Entrails. Neither shall any of it remain till Morning. If there shall be any Thing left, ye shall burn it in the Fire. And thus ye shall eat it: Ye shall gird your Reins, and have Shoes on your Feet, holding Staves in your Hands: and ye shall eat hastily. For it is the *Phase* (that is, the Passage) of the Lord.

The Tract. Rescue me, O Lord, from the Wicked Man: from the unjust Man deliver me. *V.* They that contrived Mischief in their Hearts, made war against me all

super utrumque postem, & in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, & azymos panes, cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni. Caput cum pedibus ejus & intestinis vorabit: & os ejus non confringetis: nec remanebit ex eo quidquam usque mane. Si quid residuum fuerit igne comburetis. Sic autem comedetis illum: renes vestros accingetis & calceamenta habebitis in pedibus, tenentes baculos in manibus: & comedetis festianter. Est enim *Phase* (id est, transitus) Domini.

Tractus. Eripe me, Domine, ab homine malo: à viro iniquo libera me. *V.* Qui cogitaverunt malitias in corde, tota die constituebant praelia. *V.* Accuerunt

emerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum. *V.* Custodi me, Domine, de manu peccatoris: & ab hominibus iniquis libera me. *V.* Qui cogitaverunt supplantare gressus meos: absconderunt superbilaqueum mihi. *V.* Et fures extenderunt in laqueum pedibus meis: iuxta iter scandalum posuerunt mihi. *V.* Dixi Domino; Deus meus es tu: exaudi, Domine, vocem orationis meæ. *V.* Domine, Domine, virtus salutis meæ, obumbrasti super caput meum in die belli. *V.* Ne tradas me à desiderio meo peccatori; cogitaverunt adversus me, ne derelinquas me, ne unquam exaltentur. *V.* Caput circuitus eorum: labor labiorum ipsorum operiet eos. *V.* Verumtamen Justi confitebuntur nomini tuo: & habitabunt recti cum vultu tuo.

the Day. *V.* They sharpened their Tongues like that of a Serpent: The Venom of Asps is under their Lips. *V.* Keep me, O Lord, out of the Sinner's Hands; and from unjust Men deliver me. *V.* Who have design'd to supplant my Steps: the Proud have laid a hidden Snare for me. *V.* And they have stretched our Ropes for a Snare for my Feet: they have laid a Stumbling-block for me near the Way. *V.* I said to the Lord: thou art my God: hear, O Lord, the Voice of my Prayer. *V.* O Lord, O Lord, the Strength of my Salvation, thou hast overshadow'd my Head in the Day of Battle. *V.* Deliver me not to the Sinner against my Desire: they have form'd Designs against me: forsake me not, that they may never be exalted. *V.* The Chief of those that are round me: the Works of their Lips will overwhelm them. *V.* But the Just shall praise thy Name: and the

the Righteous shall dwell
in thy Presence.

*The Passion of our Lord
Jesus Christ according
to St. John, Chap. 18.*

AT that Time : *Jesus* went out with his Disciples beyond the Torrent *Cedron*, where there was a Garden, into which he and his Disciples enter'd. And *Judas* also, that betray'd him knew the Place, because *Jesus* had often gone thither with his Disciples. *Judas* therefore having taken a Company of Soldiers and Officers from the Chief Priests and *Pharisees*, came thither with Lanthorns, Torches and Arms. Wherefore *Jesus* knowing all Things that were to come concerning him, went up and said to them : Whom seek ye ? They answer'd him : *Jesus* of Nazareth. *Jesus* said to them : I am He. And *Judas*, that betray'd him, stood also with them. As therefore he said to them, I am He, they went backward and

*Passio Domini nostrae
Jesu Christi secundum
Joannem, Cap. 18.*

IN illo tempore : Egressus est *Jesus* cum Discipulis suis trans torrentem *Cedron*, ubi erat hortus : in quem introivit ipse, & Discipuli ejus. Sciebat autem & *Judas*, qui tradebat eum, locum, quia frequenter *Jesus* convenerat illuc cum Discipulis suis. *Judas* ergo cum accepisset cohortem, & à Pontificibus & *Phariseis* ministros : venit illuc cum laternis, & facibus, & armis. *Jesus* itaque sciens omnia, quæ ventura erant super se, processit, & dixit eis : Quem quæritis ? Responderunt ei : *Jesus* Nazarenum. Dixit eis *Jesus* : Ego sum. Stabat autem & *Judas*, qui tradebat eum, cum ipsis. Ut ergo dixit eis, Ego sum, abierunt retrorsum, & ceciderunt in terram. Iterum ergo
inter

interrogavit eos : Quem
 quæritis ? Illi autem dix-
 erunt : *Jesum Nazare-*
num. Respondit *Jesus* :
 Dixi vobis, quia ego
sum. Si ergo me quæ-
 ritis, finite hos abire.
 Ut impleretur sermo,
 quem dixit : quia quos
 credidisti mihi, non per-
 didi ex eis quemquam.
Simon ergo Petrus ha-
 bens gladium, eduxit
 eum, & percussit Pon-
 tificis servum, & absci-
 dit auriculum ejus dex-
 teram. Eram autem no-
 men servo *Malchus*.
 Dixit ergo *Jesus Petro* :
 Mitte gladium tuum
 in vaginam. Calicem
 quem dedit mihi Pater,
 non vis ut bibam illum ?
 Cohors ergo & tribunus,
 & ministri *Judeorum*
 comprehenderunt *Je-*
sum, & ligaverunt eum,
 & adduxerunt eum ad
Annam primum : erat
 enim socer *Caiphæ*, qui
 erat Pontifex anni illi-
 us. Erat enim *Caiphas*
 qui consilium dederat
Judeis, quia expedit
 unum hominem mori
 pro populo. Sequebatur

fell to the Ground. He
 then ask'd them again ;
 Whom seek ye ? And
 they said *Jesus* of *Naza-*
reth. *Jesus* answer'd : I
 have told you, that I am
 He. If then ye seek me,
 let these go away. That
 the World he said, might
 be fulfill'd : I have not
 lost any of those thou
 hast given me. Then
Simon Peter having a
 Sword, drew it, and
 struck the High-Priest's
 Servant, and cut off his
 right Ear. And the Name
 of the Servant was *Mal-*
chus. But *Jesus* said to
Peter : Put up thy Sword
 into the Scabbard. Must
 not I drink the Cup,
 which my Father has
 given me ? Then the
 Company of Soldiers and
 the Tribune, and the
 Officers of the *Jews*, ap-
 prehended *Jesus*, and
 bound him ; and they
 carried him to *Annas*
 first : for he was Father-
 in-Law to *Caiphas*, that
 was the High Priest of
 that Year. And *Caiphas*
 was he that had given
 that Counsel to the *Jews*,
 that

that it was expedient that one Man should die for the People. And *Simon Peter* and another Disciple follow'd *Jesus*. And that Disciple was known to the High-Priest, and he went in with *Jesus* into the Court of the High-Priest. But *Peter* stood without at the Door. The other Disciple therefore, that was known to the High-Priest, went out and spoke to the Portress and brought in *Peter*. Then the Maid that was Portress says to *Peter* : Art not thou also one of that Man's Disciples ? He says, I am not. And the Servants and the Officers stood at the Fire, because it was cold, and warm'd themselves. And *Peter* also was standing with them and warming himself. And the High Priest ask'd *Jesus* concerning his Disciples, and concerning his Doctrine. *Jesus* answer'd him : I have spoken publickly to the World : I have taught always in the Synagogue

autem *Jesus* *Simon Petrus*, & alius Discipulus. Discipulus autem ille erat notus Pontifici, & introivit cum *Jesus* in atrium Pontificis. *Petrus* autem stabat ad ostium foris. Exivit ergo Discipulus alius, qui erat notus Pontifici : & dixit ostiariæ, & introduxit *Petrum*. Dixit ergo *Petro* ancilla ostiaria : Numquid & tu ex Discipulis es hominis istius ? Dicit ille, Non sum. Stabant autem servi & ministri ad prunas, quia frigus erat, & calefaciebant se. Erat autem cum eis & *Petrus* stans, & calefaciens se. Pontifex ergo interrogavit *Jesus* de Discipulis suis, & de doctrina ejus. Respondit ei *Jesus* : Ego publicè locutus sum mundò : Ego semper docui in Synagoga, & in templo, quo omnes *Judei* conveniunt, & in occulto locutus sum nihil. Quod me interrogas : Interroga eos qui audierunt quid locutus

atus sum ipsis : Ecce
 sciunt quæ dixerim
 ego. Hæc autem cum
 dixisset, unus assistens
 ministrorum dedit ala-
 bam *Jesu*, dicens : Sic
 respondes Pontifici ?
 Respondit ei *Jesus* : Si
 male locutus sum, tes-
 timonium perhibe de
 malo : Si autem bene,
 quid me cædis ? Et
 misit eum *Annas* liga-
 tum ad *Caipham* Pon-
 tificem. Erat autem
Simon Petrus stans, &
 calefaciens se. Dixe-
 runt ergo ei ; Num-
 quid & tu ex Discipu-
 lis ejus es ? Negavit il-
 le & dixit ; Non sum.
 Dicit ei unus ex servis
 Pontificis cognatus e-
 jus cujus abscidit *Petrus*
 auriculam : Nonne ego
 te vidi in horto cum
 illo ? Iterum ergo ne-
 gavit *Petrus* : & statim
 gallus cantavit. Ad-
 ducunt ergo *Jesum* à
Caipha in prætorium.
 Erat autem mane : &
 ipsi non introierunt in
 prætorium, ut non
 contaminarentur, sed
 ut manducarent Pas-

and in the Temple
 where all the *Jews* meet
 together, and I have spo-
 ken nothing in private.
 Why dost thou ask me ?
 ask those that heard what
 I have spoken to them :
 behold these know what
 I have said. But when
 he had said these Things,
 one of the Officers, that
 stood by, gave *Jesus* a
 Blow, saying : Dost thou
 answer the High Priest
 so ? *Jesus* answer'd him :
 If I have spoken ill, give
 Testimony of the Evil :
 but if well, why dost
 thou strike me ? And
Annas sent him bound to
Caiphas the High-Priest.
 And *Simon Peter* was
 standing, and warming
 himself. They said there-
 fore to him : Art not
 thou also one of his Dis-
 ciples ? he denied it and
 said : I am not One of
 the Servants of the High-
 Priest, a Kinsman of
 him whose Ear *Peter*
 had cut off, says to him :
 Did not I see thee in the
 Garden with him ? *Peter*
 then denied it again and
 presently the Cock crew.
 They

They therefore bring *Jesus* from *Caiphas* to the President's House. And it was Morning: and they went not into the House that they might not be defiled, but might eat the Passover. Therefore *Pilate* went out to them without Doors, and said: What Accusation do ye bring against this Man? They answer'd and said to him: If he were not a Malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them: Take him yourselves, and judge him according to your Law. The *Jews* therefore said to him: It is not permitted us to put any Man to death. That the Word of *Jesus* might be fulfill'd which he said, signifying what Death he was to die. *Pilate* therefore went into the House again, and he call'd *Jesus* and said to him: Art thou the King of the *Jews*? *Jesus* answer'd: Dost thou say this of thyself, or have others told it thee of me? *Pilate* answer'd: Am I a

cha. Exiit ergo *Pilatus* ad eos foras, & dixit: Quam accusationem affertis adversus hominem hunc? Responderunt & dixerunt ei: Si non esset hic Malefactor, non tibi tradidissemus eum: Dixit ergo eis *Pilatus*: Accipite eum vos, & secundum legem vestram judicate eum. Dixerunt ergo ei *Judei*: Nobis non licet interficere quemquam. Ut sermo *Jesu* impleatur, quem dixit, significans quia morte esset moriturus. Introivit ergo iterum in prætorium *Pilatus*, & vocavit *Jesum*, & dixit ei: Tu es Rex *Judeorum*? Respondit *Jesus*: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit *Pilatus*: Numquid ego *Judeus* sum? Gens tua, & Pontifices tradiderunt te mihi. Quid fecisti? Respondit *Jesus*: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum

regnum meum, ministri mei utique decertarent, ut non traderer *Judæis*. Nunc autem regnum meum non est hinc. Dixit itaque ei *Pilatus*: Ergo Rex es tu? Respondit *Jesus*: Tu dices: quia Rex sum ego. Ego in hoc mundus sum, & ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis qui est de veritate, audit vocem meam. Dicit ei *Pilatus*: Quid est veritas? Et cum hoc dixisset, iterum exivit ad *Judæos*, & dicit eis: Ego nullam inventionem in eo causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha. Vultis ergo dimittam vobis Regem *Judæorum*? Clamaverunt ergo rursus omnes, dicentes: Non hunc, sed *Barabbam*. Erat autem *Barabbas* latro. Tunc ergo apprehendit *Pilatus* *Jesus*, & flagellavit. Et milites plectentes coronam de spinis, im-

Jew? Thy Nation and the Chief Priests have deliver'd thee up to me? What hast thou done? *Jesus* answer'd: My Kingdom is not of this World. If my Kingdom were of this World, my People would certainly fight, that I should not be deliver'd up to the *Jews*: but now my Kingdom is not from hence. *Pilate* therefore said to him: Art thou a King then? *Jesus* answer'd: Thou say'st that I am a King. For this was I born, and for this I came into the World, That I might give Testimony of the Truth: every one that belongs to the Truth hears my Voice. *Pilate* says to him: what is Truth? And when he had said this, he went out again to the *Jews*, and says to them: I find no Cause of *Condemnation* in him. But you have a Custom, that I should release one to you at the Paslover. Will ye therefore have me release to you the King of the *Jews*? But they all cried

cried out again, saying : Not him, but *Barabbas*, And *Barabbas* was a Thief. Then *Pilate* took *Jesus* and scourged him. And the Soldiers wreathing a Crow of Thorns, put it on his Head : and they put about him a purple Garment. And they came to him and said : Hail King of the *Jews* : and they gave him Blows. *Pilate* therefore went out again, and says to them : Behold I bring him out to you, that ye may know, that I find in him no Cause of *Condemnation*. *Jesus* therefore went ont wearing the Crown of Thorns and the purple Garment. And he says to them : Behold the Man. When the Chief Priests and their Officers saw him, they cried out saying : Crucify him, crucify him. *Pilate* says to them : Take him yourselves, and crucify him : for I find in him no Cause of *Condemnation*. The *Jews* answer'd him : We have a Law, and according to the Law

posuerunt capiti ejus. & veste purpurea circumdederunt eum. Et veniebant ad eum, & dicebant : Ave Rex *Judæorum*. Et dabant ei alapas. Exivit iterum *Pilatus* foras, & dicit eis : Ecce adduco eum vobis foras, ut cognoscatis quia nullam invenio in eo causam. Exivit ergo *Jesus* portans coronam spinæam & purpureum vestimentum : Et dicit eis : Ecce Homo. Cum ergo vidissent eum Pontifices & ministri clamabant, dicentes : Crucifige, crucifige eum : Dicit eis *Pilatus* : Accipite eum vos, & crucifige : Ego enim non invenio in eo causam. Responderunt ei *Judæi* : Nos legem habemus, & secundum legem debet mori : quia Filium Dei se fecit. Cum ergo audisset *Pilatus* hunc sermonem, magis timuit. Et ingressus est prætorium iterum : & dixit ad *Jesus* : Unde es tu ?

Jesus

Iesus autem responsum non dedit ei. Dicit ergo ei *Pilatus*; Mihi non loqueris? Nescis, qui potestatem habeo crucifigere te, & potestatem habeo dimittere te? Respondit *Iesus*; Non habetis potestatem adversum me ullam, nisi tibi datum esset desurper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat *Pilatus* dimittere eum. *Judæi* autem clamabant, dicentes: Si hunc dimittis, non es amicus *Cæsaris*. Omnis enim qui se regem facit, contradicit *Cæsari*. *Pilatus* autem eum audisset hos sermones, adduxit, soras *Iesum*, & sedit pro tribunali in loco qui dicitur *Lithostratos*, *Hebraice* autem *Gabbatha*. Erat autem perasceve paschæ, hora quasi sexta. Et dicit *Judæis*: Ecce Rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis *Pi-*

he ought to die, because he has made himself the Son of God. When *Pilate* therefore had heard that Saying, he was more afraid. And he went again into his House, and said to *Iesus*: From whence art thou? But *Iesus* gave him no Answer. *Pilate* therefore says to him: Dost thou not speak to me? Dost thou not know, that I have Power to crucify thee, and that I have Power to release thee? *Iesus* answer'd? Thou wouldst not have any Power against me, unless it were given thee from above. Therefore he that deliver'd me to thee, is guilty of a greater Sin. And from that Time *Pilate* sought how to release him. But the *Jews* cried out, saying: If thou release this Man, thou art not a Friend to *Cæsar*. For every one that makes himself a King, speaks against *Cæsar*. *Pilate* therefore, when he had heard these Words, brought out *Iesus*, and

O

he

he sat in the Tribunal, in the Place that is call'd *Lithostrotos*, and in Hebrew *Gabbatha*. And it was the Preparation-day of the Passover, about the sixth Hour, and he says to the *Jews*: Behold your King. But they cried out: Away with him, away with him, crucify him. *Pilate* says to them: shall I crucify your King? The Chief Priests answer'd: We have no King but *Cæsar*. Then he deliver'd him to them to be crucified. And they took *Jesus*, and carried him out. And bearing his own Cross he went out to that Place, that is called the Place of *Calvary*, and in Hebrew, *Golgotha*: where they crucified him, and with him two others, one on one Side, and one on the other, and *Jesus* in the Middle. And *Pilate* wrote an Inscription also: and he put it on the Cross. And there was written: *Jesus of Nazareth, the King of the Jews*. Many of the *Jews* therefore read

latus: Regum vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi *Cæsarem*. Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem *Jesus*, et eduxerunt. Et bajulans sibi crucem exivit in eum qui dicitur *Calvariae* locum, Hebraice autem *Golgotha*: ubi crucifixerunt eum, et cum eo alios duos, hinc, et hinc, medium autem *Jesus*. Scriptum autem et titulum *Pilatus*: et posuit super crucem. Erat autem scriptum: *Jesus Nazarenus Rex Judæorum*. Hunc ergo titulum multi *Judæorum* legerunt, quia prope civitatem erat locus, ubi crucifixus est *Jesus*. Et erat scriptum Hebraice, Græce et Latine. Dicebant ergo *Pilato* pontifices *Judæorum*: Noli scribere, Rex *Judæorum*: Sed quia ipse dixit, Rex sum *Judæorum*: respondit *Pilatus*: Quod

Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (& fecerunt quatuor partes, unicuique militi partem) & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed fortiamur de illa cujus sit. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: & in vestem meam miserunt fortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem *Jesu* matris ejus, & soror matris ejus *Maria Cleopha*, & *Maria Magdalene*. Cum vidisset ergo *Jesus* matrem, & discipulum, stantem quem diligebat, dicit matri suæ *Mulier*, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in suæ. Postea sciens *Jesus*, quia omnia

this Inscription: because the place, where *Jesus* was crucified, was nigh to the City. And it was written in Hebrew, Greek, and Latin; The Chief Priests of the *Jews* said therefore to *Pilate*: Write not, the King of the *Jews*, but that he said I am the King of the *Jews*. *Pilate* answered, What I have written, I have written. The Soldiers therefore, when they had crucified him, took his Garments, (and made four Parts of them, a Part for each Soldier) and his coat. And the Coat was without Seam, woven from the Top throughout. They said therefore to one another: Let us not cut it, but cast Lots for it, whose it shall be. That the Scripture might be fulfilled, that says: They divided my Garments among themselves: and cast Lots for my Coat. And the Soldiers did these things. And there stood by the Cross of *Jesus* his Mother, and his Mother's Sister *Mary of Cleophas*,
O 2 and

and *Mary Magdalen*. When therefore *Jesus* had seen his Mother, and the Disciple, whom he loved, standing there, he says to his Mother: Woman, Behold thy Son. Then he says to the Disciple: Behold thy Mother. And from that Hour the Disciple took her to his own Home. After this, *Jesus* knowing that all things were accomplished: that the Scripture might be fulfill'd, he said: I thirst. And a Vessel stood there full of Vinegar. And they putting a Sponge full of Vinegar about a Stick of Hyssop, offer'd it to his Mouth. *Jesus* therefore, when he had taken the Vinegar, said: It is consummated. And bowing his Head, he gave up the Ghost.

Here all kneel, and pause a little, to meditate on the Redemption of Mankind.

THE *Jews* therefore (because it was the Preparation Day) that the Bodies might not remain on the Cross on the Sabbath (for that was the

consummata sunt: ut consummaretur Scriptura, dixit: Sitio. Vas ergo erat positum acetum plenum. Illi autem spongiam plenam acetum, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset *Jesus* acetum, dixit: Consummatum est. Et inclinato capite, tradidit spiritum.

JUdæi ergo (quoniam jam parasceve erat) ut non ramanerent in cruce corpora Sabbato (erat enim magnus dies ille Sabbati) rogaverunt *Pilatum*

Pilatum ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites ; & primi quidem frugerunt crura, & alterius qui crucifixus est cum eo. Ad *Jesum* autem cum venissent, & viderunt eum jam mortuum, non frugerunt ejus crura ; Sed unus militum lancea latus ejus aperuit, & continua exivit sanguis & aqua. Et qui vidit testimonium perhibuit ; Et verum est testimonium ejus. Et ille scit qui vera dicit ; ut & vos credatis. Facta sunt enim hæc, ut Scriptura impleretur ; Os non comminuetis ex eo. Et iterum alia Scriptura dicit ; Videbunt in quem transfixerunt.

great Sabbath-Day) desired *Pilate* that their Legs might be broken, and they taken down. The Soldiers therefore came ; and they broke the Legs of the First, and of the Other that was crucified with him. But when they came to *Jesus*, and saw that he was quite dead, they did not break his Legs ; but one of the Soldiers with their Spear open'd his Side, and immediately there came out Blood and Water. And he that saw it, gave Testimony of it ; and his Testimony is true. And he knows that he says true ; That ye also may believe. For these things were done, that the Scripture might be fulfill'd ; Ye shall not break a Bone of him. And again, another *Place of the Scripture* says : They shall look on him, whom they have pierced.

Here Munda cor meum is said as p. 43 ; but the Blessing is not ask'd, nor are Lights used as in other Gospels, and the Priest at the End kisses not the Book.

After these Things *Joseph* of *Arimathea* (because he was a Disciple of *Jesus*, but in private for fear of the *Jews*) ask'd *Pilate* that he might take away the Body of *Jesus*. And *Pilate* permitted him. He came therefore, and took away the Body of *Jesus*. And *Nicodemus* also came, he that at first came to *Jesus* in the Night, bringing a Mixture of Myrrh and Aloes, about a hundred Pounds. They took therefore the Body of *Jesus* and bound it in Linnen with Perfumes, as the Manner is with the *Jews* to bury. And there was a Garden in the Place where he was crucified; and in the Garden a new Sepulchre, in which no Man yet had been laid. They therefore because of the Preparation Day of the *Jews* laid *Jesus* there, because the Sepulchre was hard by.

POST hæc autem rogavit *Pilatum* *Joseph* ab *Arimathea* (eo quod esset discipulus *Jesus*, occultus autem propter metum *Judeorum*) ut tolleretur corpus *Jesus*. Et permisit *Pilatus*. Venit ergo, & tulit corpus *Jesus*. Venit autem & *Nicodemus*, qui venerat ad *Jesus* nocte primum, ferans mixturam myrrhæ, & aloes, quasi liberas centum. Acceperunt ergo corpus *Jesus*, & ligaverunt illud linteis cum aromatibus, sicut mos est *Judeis* sepelire. Erat autem in loco ubi crucifixus erat hortus; & in herto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter parasceven *Judeorum*, qui juxta erat monumentum, posuerunt *Jesus*.

Then the Priest at the Epistle-Corner says the following Prayers:

Oremus,

O Remus, dilectissimi nobis, pro Ecclesia sancta Dei, ut eam Deus & Dominus noster, pacificare, adunare, & custodire dignetur toto orbe terrarum; subjiciens ei principatus, & potestates; detque nobis quietam & tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

Oremus.
Flectamus genua.
Levate.

O Mnipotens sempiternus Deus, qui gloriam tuam omnibus in Christo gentibus revelasti; custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum Jesum Christum.

R. Amen.

O REMUS & pro beatissime Papa nostro N. ut Deus &

L ET us pray, beloved Brethren, for the holy Church of God: that our God and Lord will be pleased to give it Peace, maintain it in Union, and preserve it over the Earth, subjecting to it the Princes and Potentates of the World: and grant us that live in Peace and Tranquility, Grace to glorify God the Father Almighty.

Let us pray.
Let us bend our Knees.
Rise up.

A Lmighty and everlasting God, who by *Christ* has reveal'd thy Glory to all Nations: preserve the Works of thy Mercy; that thy Church spread all over the World, may persevere with a constant Faith in the Confession of thy Name. Through the same Lord *Jesus Christ*.

R. Amen.

L ET us pray also for our holy Father Pope N. that our Lord God,
O 4 who

who elected him to the Order of the Episcopacy, will preserve him in Health and Safety for the Good of his holy Church, to govern the holy People of God.

Let us pray.

Let us bend our Knees.
Rise up.

Almighty and everlasting God, by whose Judgment all Things are founded; mercifully regard our Prayers, and by thy Goodness preserve our Bishop chosen for us; that the Christian People, that is govern'd by thy Authority, may increase the Merits of their Faith under so great a Prelate. Through our Lord *Jesus Christ*.

R. Amen.

LET us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolyths, Exorcists, Readers, Door-keepers, Confessors, Virgins, Widows; and for all the holy People of God.

Dominus noster, qui elegit eum in ordine Episcopatus, saluum atque incolumem custodiat Ecclesiae suae sanctae, ad regendum populum sanctum Dei.

Oremus.

*Flectamus genua.
Levate.*

OMnipotens sempiternus Deus, cujus iudicio universa fundantur; respice propitius ad preces nostras, & electum nobis Antistitem tua pietate conserva; ut Christiana plebs, quae te gubernatur auctore, sub tanto Pontifice credulitatis suae meritis augeatur. Per Dominum nostrum *Jesum Christum*.

R. Amen.

OREMUS & pro omnibus Episcopis, Presbyteris, Diaconibus, Subdiaconibus, Acolithis, Exorcistis, Lectoribus, Ostiariis, Confessoribus, Virginitibus, Viduis; & pro omni populo sancto De.

Oremus.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur, & regitur; exaudi nos pro universis ordinibus supplicantes; ut gratæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum, &c.

R. Amen.

OREMUS & pro Christianissimo rege nostro *N.* ut deus & Dominus noster subditas illi faciat omnes barbaras nationes, ad nostram perpetuam pacem.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiterne Deus, in cujus manu sunt omnium potestates, & omnium jura regnorum: respice benignus ad *Magnæ*

Let us pray.

Let us bend our knees

Rise up.

ALmighty and everlasting God, by whose Spirit the whole Body of the Church is sanctified and govern'd; hear our Prayers for all Orders; that by the Assistance of thy Grace, thou may'st be faithfully served by all Degrees. Thro' our Lord.

R. Amen.

LET us pray also for our most Christian King *N.* that our Lord and God will reduce to his obedience all barbarous Nations, for our perpetual Peace,

Let us pray.

Let us bend our Knees.

Rise up.

ALmighty and everlasting God, in whose Hands are the Power of all Men, and the Rights of all Kingdoms; graciously look upon the Kingdom
O 5

dom of *Great Britain*; that the Nations that confide in their Fierceness may be suppress'd by the Power of thy Right-hand. Thro' our Lord.

R. Amen.

LET us pray also for our Catechumens: that our Lord God will open the Ears of their Hearts, and the Gate of his Mercy; that having received by the Laver of Regeneration the Remission of all their Sins, they also may belong to our Lord *Jesus Christ*.

Let us pray.

Let us bend our Knees.

Rise up.

ALmighty and everlasting God, who always makest thy Church fruitful in new Children, increase the Faith and Understanding of our Catechumens; that being regenerated in the Waters of Baptism they may be admitted

Britannia imperium; ut gentes, quæ in sua feritate confidunt, potentia tuae dextera comprimantur. Per Dominum.

R. Amen.

OREmus & pro Catechumenis nostris; ut Deus & Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiae: ut per lavacrum regenerationis accepta remissione omnium peccatorum, & ipsi inveniantur in *Christo Jesu Domino* nostro.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiternus Deus, qui Ecclesiam tuam nova semper prole fecundas: auge fidem & intellectum Catechumenis nostris; ut renati fonte Baptismatis, adoptionis tuae filiis aggregentur. Per Dominum.

um nostrum.

R. Amen.

into the Society of thy
adopted Children. Thro'
our Lord.

R. Amen.

O Remus, dilectissimi
nobis, Deum Pa-
trem omnipotentem, &
cunctis mundum pur-
get erroribus, morbos
auferat, famem depel-
lat, aperiat carceres,
vincula dissolvat, pere-
grinantibus reditum, in-
firmantibus sanitatem,
navigantibus portum
salutis indulgeat.

Oremus.

Flectamus genua.
Levate.

O Mnipotens sempi-
terne Deus, mœs-
torum consolatio, labo-
rantium fortitudo: per-
veniant ad te preces de
quacunque tribulatione
clamantium: ut omnes
sibi in necessitatibus suis
misericordiam tuam
gaudeant adfuisse. Per
Dominum nostrum.

R. Amen.

LET us pray, beloved
Brethren, to God
the Father Almighty,
that he will purge the
World of all Errors, cure
Diseases, drive away Fa-
mine, open Prisons, break
Chains, grant a safe Re-
turn to Travellers, Health
to the Sick, and a secure
Haven to such as are at
Sea.

Let us pray.

Let us bend our Knees.
Rise up.

A Lmighty and ever-
lasting God, the
Comfort of the Afflicted,
and the Strength of those
that labour: Let the
Prayers of those that call
upon thee in any Trou-
ble, be heard by thee;
that all may with Joy
find the Effects of thy
Mercy in their Necessi-
ties. Thro' our Lord.

R. Amen.

L E T

LET us pray also for Heriticks and Schismatics; that our Lord God will be pleased to deliver them from all their Errors; and recall them to our holy Mother the Catholick and Apostolick Church.

Let us pray.

Let us bend our Knees.
Rise up.

ALmighty and everlasting God, who savest all, and wilt have no Man perish: look on the Souls that are seduced by the Deceit of the Devil; that the Hearts of those that are, having deposed all heretical Malice, may repent, and return to the Unity of thy Truth. Through our Lord.

R. Amen.

LET us pray also for the perfidious *Jews*: that our Lord God will withdraw the Veil from their Hearts: that they also may acknowledge

OREMUS & pro Hæreticis & schismaticis; ut Deus et Dominus noster eruat eos ab erroribus universis: et ad Sanctum Matrem Ecclesiam Catholicam, atque Apostolicam revocare dignetur.

Oremus.

Flectamus genua.
Levate.

OMnipotens sempiternus Deus, qui salvas omnes et neminem vis perire: respice ad animas diabolica fraude deceptas: ut omni hæretica pravitate deposita, erantium corda resipiscant: et ad veritatis tuæ rededant unitatem. Per Dominum nostrum, &c.

R. Amen.

OREMUS et pro perfidis *Judeis*: ut Deus et Dominus noster auferat velamen de cordibus eorum: ut et ipsi agnoscant *Jesum Christum*

Christum Dominum our Lord *Iesus Christ*;
nostrum.

OMnipotens sempiterne Deus, qui etiam *Judaicam* perfidiam a tua misericordia non repellis; exaudi preces nostras, quas pro illius populi obsecratione deferimus; ut agnita veritatis tuæ luce, quæ *Christus* est a suis tenebris eruantur. Per eundem Dominum nostrum.

R. Amen.

OREMUS & pro *Paginas*; ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut relictis idolis suis, convertantur ad Deum vivum & verum, & unicum Filium ejus *Iesum Christum* Dominum nostrum.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper

Almighty and everlasting God, who deniest not thy Mercy even to the perfidious *Jews*; hear our Prayers, which we pour forth for the Blindness of that People; that by acknowledging the Light of thy Truth, which is *Christ*, they may be brought out of their Darkness. Thro' the same Lord.

R. Amen.

LET us pray also for the *Pagans*: that Almighty God will take Iniquity out of their Hearts; that by quitting their Idols, they may be converted to the true and living God, and his only Son *Iesus Christ*, our God and Lord.

Let us pray.

Let us bend our Knees.

Rise up.

Almighty and everlasting God, who seekest not the Death, but the Life of Sinners; mercifully

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cifully hear our Prayers,
and deliver them from the
Worship of Idols; and
for the Praise and Glory
of thy Name, admit them
into thy Holy Church.
Thro' our Lord.

inquiris; suscipe propi-
tius orationem nostram,
& libera eos ab idolo-
rum cultura; & ag-
grega Ecclesiæ tuæ
sanctæ, ad laudem &
gloriam nominis tui.
Per Dominum nos-
trum.

R. Amen.

R. Amen.

*After the Prayers the Priest puts off his Vestment,
and taking from the Altar the Cross cover'd with
a Veil, he goes to the Corner of the Epistle, where
he uncovers the Top of it, and shews it to the Peo-
ple, singing the Antiphon.*

Behold the Wood of Ecce lignum crucis.
the Cross.

*Then the Deacon and Subdeacon join with him in
singing the rest:*

On which the Salvation In quo salus mundi
of the World was hang'd. pependit.

And the Choir prostrate on the Ground answers:

Come, let us adore. Venite, adoremus.

*From thence the Priest proceeds to the Side of the E-
pistle, where he uncovers the right Arm of the
Cross, singing a second time, Ecce lignum, as be-
fore. Lastly, he goes to the Middle of the Altar,
and uncovers the whole Cross, singing a third time,
Ecce lignum, as before. After which he carries
it to a Place prepared before the Altar, where he
adores first himself, and then the Clergy and Laity,
two and two, all kneeling thrice on both Knees,
and kissing the Feet of the Crucifix.*

During

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During the Adoration, two Chanters in the Middle of the Choir sing the following Verses.

POPULE meus, quid
feci tibi? aut in
quo contristavi te? re-
sponde mihi.

*V. Quia eduxi te de
terra Ægypti: parasti
crucem salvatori tuo.*

MY People, what have
I done to thee? or
in what have I grieved
thee? Answer me.

*V. Because I brought
thee out of the Land of
Egytt: thou hast prepared
a Cross for thy Saviour.*

One Side of the Choir sings:

Agios ô Theos.

Holy God.

The other Side answers:

Sanctus Deus.

Holy God.

The first Side:

Agios ischyros.

Holy and strong God.

The second Side:

Sanctus fortis.

Holy and strong God.

The first Side:

Agios athanatos, e-
leison imas

Holy and immortal
God have Mercy on us.

The second Side:

Sanctus immortalis
miserere nobis.

Holy and immortal
God, have Mercy on us.

After this two of the second Side sing.

*V. Quia eduxi te per
desertum quadraginta
annis; & Manna cibavi*

*V. Because I led thee
thro' the Desert forty
Years; and fed thee with
Manna,*

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Manna, and brought thee into an excellent Land; thou hast prepared a Cross for thy Saviour.

te, & introduxi te in terram satis bonam; parasti crucem Salvatori tuo.

Then Agios ô Theos is repeated as before, and two of the first Side sing.

V. What more should I do for thee, which I have not done? I planted thee a most beautiful Vine: and thou hast proved exceeding bitter to me: for in my Thirst thou gavest me Vinegar to drink; and with a Spear thou hast pierced the Side of thy Saviour.

V. Quid ultra debui facere tibi, & non feci? Ego quidem plantavi te vineam meam speciosissimam; & tu facta es mihi nimis amara; aceto namque sitim meam potasti; & lancea perforasti latus Salvatori tuo.

Agios ô Theos is repeated as before.

The following Reproaches are sung alternatively by two Chanters on each Side of the Choir, both Sides repeating V. Popule meus, p. 311, after each Verse.

Two of the second Side :

V. For thy Sake I have scourged *Egypt* with her First-born; and thou hast delivered me to be scourged.

V. Ego propter te flagellavi *Ægyptum* cum primogenitis suis; & tu me flagellatum tradidisti.

Both Sides repeat Popule meus, My People.

Two of the first Side :

V. Ego

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*V. Ego eduxi de te
Ægypto, de merlo Pha-
raone in mare rubro:
& tu me tradistiti
Principibus Sacerdo-
tum.*

*V. I brought thee out
of Egypt, having drown'd
Pharaoh in the Red-Sea;
and thou hast deliver'd
me over to the Chief
Priests.*

Both Sides repeat Popule meus.

Two of the second Side;

*V. Ego ante te ape-
rui mare; & tu ape-
rui lancea latus me-
um.*

*V. I opened the Sea
before thee; and thou
with a Spear hast open'd
my Side.*

Both Sides repeat Popule meus.

Two of the first Side.

*V. Ego ante te præi-
vi in columna nubis;
& tu me deduxisti ad
prætorium Pilati.*

*V. I went before thee
in a pillar of the Cloud;
and thou hast brought
me to the Palace of Pi-
late.*

Both Sides repeat Popule meus.

Two of the second Side.

*V. Ego te pavi Man-
na per desertum; &
tu me cæcidisti alapis
& flagellis*

*V. I fed thee with
Manna in the Desert; and
thou hast beaten me with
Buffets and Scourges.*

Both Sides repeat Popule meus.

Two of the first Side.

*V. Ego te potavi a-
qua salutis de petra;*

*V. I gave thee whol-
some Water to drink out
of*

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of the Rock; and thou & tu me potasti felle
 hast given me Gall and & aceto.
 Vinegar.

Both Sides repeat Popule meus.

Two of the second Side.

<i>V.</i> For thy Sake I	<i>V.</i> Ego propter te
struck the Kings of the	<i>Chananæorum</i> <i>Reges</i>
<i>Chananites</i> ; and thou hast	percussi: et tu percus-
struck my Head with a	sisti arundine caput me-
Reed.	um.

Both Sides repeat Popule meus.

Two of the first Side.

<i>V.</i> I gave thee a Royal	<i>V.</i> Ego dedi tibi
Scepter: and thou hast	Sceptrum regale: et
given me a Crown of	tu dedisti capiti meo
Thorns.	spineam coronam.

Both Sides repeat Popule meus.

Two of the second Side.

<i>V.</i> I have exalted thee	<i>V.</i> Ego te exaltavi:
with great Strength: and	magna virtute: et tu
thou hast hang'd me on	me suspendisti in pati-
the gibbet of the Cross.	bulo crucis.

Both Sides repeat Popule meus, and then sing the following Antiphon.

W E adore thy Cross,	C Rucem tuam ado-
O Lord; and we	ramus, Domine; et
praise and glorify thy ho-	sanctam resurrectionem
ly Resurrection: for by	tuam laudamus, et glo-
the Wood of the Cross	rificamus: ecce enim
the whole World is fill'd	propter lignum venit
	gaudium

gaudium in universo
mundo. *Psalmus.* Deus
miseretur nostri & be-
nedicat nobis: Illumi-
net vultum suum super
nos & miseretur nos-
tri. *Ant.* crucem tuam,

with Joy. *The Psalm.* Let
God have mercy on us
and bless us: let his
Countenance enlighten
us, and let him have
Mercy on us. *Then is*
repeated, We adore.

After this is sung V. Crux fidelis, with the Hymn
Pange lingua gloriosi, and after each Verse is re-
peated Crux fidelis; or Dulce lignum. In the
following Manner:

CRUX fidelis inter
omnes!

Arbor una nobilis:

Nulla silva talem pro-
fert

Fronde, flore, germine.

Dulce lignum, dulces
clavos,

Dulce pondus sustinet.

O Faithful Cross! O
noblest Tree!

In all our Woods there's
none like thee:

No earthly Groves, no
shady Bow'rs

Produce such Leaves, such
Fruit, such Flow'rs.

Sweet are the Nails, and
sweet the Wood,

That bears a Weight so
sweet and Good.

HYMNUS.

PANGE, lingua,
gloriosi

Lauream certaminis;

Et super crucis trophæ-
um.

Dic triumphum nobi-
lem;

The HYMN.

SING, O my Tongue
devoutly sing,

The glorious Laurels of
our King;

Sing the triumphant Vic-
tory

Gain'd on a Cross erected
high;

Where

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Where Man's Redeemer	Qualiter Redemptor or-
yields his Breath,	bis,
And dying conquers Hell	
and Death.	Immolatus vicerit.

Crux fidelis is repeated as far as Dulce lignum.

With Pity our Creator	De parentis protoplasti
saw	
His noble Work transgress	Fraude Factor condo-
his Law ;	lens ;
When our first Parents	Quando pomi noxialis
rashly eat	
The fatal Tree's forbid-	In necem morsu ruit ;
den Meat ;	
He then resolv'd the	Ipsè lignum tunc nota-
Cross's Wood	vit,
Should make that Wood's	Damna ligni ut solve-
sad Damage good.	ret.

Dulce lignum is repeated.

By this wise Method God	Hoc opus nostræ salu-
design'd,	tis,
From Sin and Death to	Ordo depoposcerat ;
save Mankind ;	
Superior Art with Love	Multiformis proditoris
combines,	
And Arts of Satan coun-	Ars ut artem falleret
termines ;	
And where the Traytor	Et medelam ferret inde,
gave the Wound,	
There healing Remedies	Hostis unde læserat.
are found.	

Crux fidelis is repeated.

Quando

Quando venit ergo fa-	When the full Time de-
cri	creed above
Plenitudo temporis :	Was come, to shew this
	Work of Love ;
Missus est ab arce Pa-	Th' Eternal Father sends
tris,	his Son,
Natus orbis Conditor ;	The World's Creator,
	from the Throne ;
Atque ventre virginali	Who on our Earth, this
	Vale of Tears,
Carne amictus prodiit.	Cloth'd with a Virgin's
	Flesh appears.

Dulce lignum is repeated.

Vagit infans inter arcta,	Thus God made Man an
	Infant lies,
Conditus præsepia :	And in the Manger weep-
	ing cries :
Membra pannis invo-	His sacred Limbs by <i>Mary</i>
luta	bound
Virgo mater alligat :	The poorest tatter'd Rags
	surround :
Et Dei manus pedes-	And God incarnate's Feet
que	and Hands
Stricta cingit fascia.	Are closely tied with
	swathing Bands.

Crux fidelis is repeated

Lustra sex qui jam per-	Full thirty Years were
egit,	freely spent
Tempus implens cor-	In this our Mortal Ba-
poris :	nishment :
Sponte libera Redemp-	And then the Son of Man
tor	decreed
Passiona deditus ;	For the lost Son's of Men
	to bleed ;

And

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And on the Cross a Victim laid
Agnus in crucis levatur

The solemn Expiation made.
Immolandus Stipite.

Dulce lignum is repeated.

Gall was his Drink ; his Felle potus ecce lan-
Flesh they tear guit ;

With Thorns and Nails ; Spina, clavi, lancea ;
a cruel Spear

Pierces his Sides ; from Mite corpus perfora-
whence a Flood runt ;

Streams forth of Water Unda manet & cruor,
mix'd with Blood.

With what a Tide are Terra, pontus, astra,
wash'd again mundus

The sinful Earth, the Qno lavantur flumine ?
Stars and Main ?

Crux fidelis is repeated..

Bend, tow'ring Tree, thy Flectera mos arb or alta
Branches bend,

Thy native Stubbornness Tensa laxa viscera,
suspend :

Let not stiff Nature use Et rigor lentescat ille,
its Force,

To weaker Sap have now Quem dedit nativitas ;
Recourse :

With softest Arms receive Et superni membra Re-
thy Load, gis,

And gently bear our dying Tende miti Stipite.
God.

Dulce lignum is repeated.

Sola digna futuisti	On thee alone the Lamb was slain,
Ferre mundi victimam :	That reconcil'd the World again ;
Atque portam prepara- rare,	And when on raging Seas was tost
Arca mundo naufrago.	The shipwreck'd World, and Mankind lost,
Quam sacer cruor per- unxit,	Besprinkled with his sa- cred Gore,
Fusus Agni corpore.	Thou safely brought'st them to the Shore.

Crux fidelis is repeated.

Sempiterna sit beatæ	All Glory to the sacred Three,
Trinitati gloria ;	One undivided Deity ;
Æqua Patri, Filioque,	To Father, Holy Ghost, and Son,
Par decus Paraclito :	Be equal Praise and Ho- mage done :
Unius Trinique nomen	Let the whole Universe proclaim
Laudet universitas. A- men.	Of One and Three the glorious Name. Amen.

Dulce lignum is repeated.

When the Adoration of the Cross is almost finish'd, the Candles upon the Altar are lighted, and after the Adoration, the Cross is placed again upon the Altar. Then the Priest with his Ministers and Clergy goes in Procession to the Place where the B. Sacrament was put the Day before : from whence he brings it back in the same Order it was carried

carried thither. During the Procession is sung the Hymn, Behold the Royal Ensigns, as p. 80.

The Priest being come back to the Altar, places the Holy Sacrament on it, fumes it with Incense on his Knees, and lays the sacred Host on the Corporal. Then Wine and Water is put into the Chalice, which is set on the Altar, and Incense is put into the Censer; with which the Priest fumes the sacred Host and the Offering of Wine and Water, saying;

LET this Incense
bless'd by thee ascend
to thee, O Lord, and
let thy Mercy descend
to us.

INCENSUM istud, à te
benedictum, ascen-
dat ad te, Domine: &
descendat super nos mi-
sericordia tua.

Then he fumes the Altar, saying.

LET my Prayer, O
Lord, like Incense,
ascend in thy Sight: let
the Lifting up of my
Hands be an Evening
Sacrifice. Set, O Lord,
a Guard on my Mouth,
and a Door on my Lips:
that my Heart may not
incline to Words of Ma-
lice, to make Excuses for
my Sins.

DIRIGIATUR, Domine,
oratio mea, sicut
incensum in conspectu
tuo: Elevatio manuum
mearum sacrificium ves-
pertinum. Pone, Do-
mine, custodiam ori-
meo, & ostium circum-
stantiæ labiis meis: ut
non inclinet cor meum
in verba malitiæ, ad
excusandas excusatio-
nes in peccatis.

When he gives the Censer to the Deacon, he says:

Accendat in nobis
Dominus ignem
sui amoris, & flammam
æternæ charitatis. A-
men.

MAY our Lord kin-
dle in us the Fire of
his Love, and the Flame
of his eternal Charity.
Amen.

*After this he goes down from the Alter on the Epistle-
side, and there washes his hands. Then returning
to the middle of the Alter, he says, bowing down:*

In spiritu humilitatis,
et in animo contrito
suscipiamur à te, Do-
mine: & sic fiat sacri-
ficiu nostrum in con-
spectu tuo hodie, ut
placeat tibi, Domine
Deus.

Acept us, O Lord,
in the Spirit of Hu-
mility, and with a con-
trite Heart: and may our
Sacrifice be so perform'd
this Day in thy Sight, as
to please thee, O Lord
God.

Then he turns to the People, and says:

ORate fratres, ut
meum ac vestrum
sacrificiu acceptabile
fiat apud Deum patrem
omnipotentem.

BRethren, pray that my
Sacrifice and yours
may be acceptable to God
the Father Almighty.

And he turns back the same Way, and says:

Oremus.

Let us pray.

PRæceptis salutari-
bus moniti, & divi-
nainstitutione formati,
audemus dicere:

INstructed by thy whole-
some I^rcepts, and fol-
lowing thy divine Institu-
tion, we presume to say:

P

OUR

OUR Father who art in Heaven: hallowed be thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation.

R. But deliver us from Evil.

Pater noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: Et demitte nobis debita nostra, sicut & nos demittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos à malo.

The Priest says to himself Amen, and then aloud:

Deliver us, O Lord, we beseech thee, from all Evils, past, present, and to come: and by the Intercession of the blessed and ever glorious Virgin *Mary*, Mother of God, with thy blessed Apostles *Peter* and *Paul* and *Andrew*, and all the Saints, mercifully grant us peace in our Days: that by the Assistance of thy Mercy we may be always free from Sin, and secure from all Disturbance. Thro' the sa ne

Libera nos, quaesumus, Domine, ab omnibus malis, præteritis, præsentibus, & futuris: & intercedente beata & gloriosa semper Virgine Dei genitrice *Maria*, cum beatis Apostolis tuis, *Petro* & *Paulo* atque *Andrea*, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, & à peccato simus semper liberi, et ab omni perturbatione securi.

Per

Pereundem Dominum
nostrum *Jesum Christum*
Filium tuum: qui te-
cum vivit & regnat in
unitate Spiritus Sancti
Deus, per omnia sæ-
cula sæculorum. R.
Amen.

Lord *Jesus Christ* thy
Son: who lives and reigns
with thee and the Holy
Ghost one God, for ever
and ever. R. Amen.

*After this Prayer, having adored on his Knees, he
puts the Paten under the sacred Host, which he
with his Right-hand elevates, that it may be seen
by the People; and immediately divides it into three
Parts, putting the last into the Chalice. Then he
says the following Prayer:*

PErceptio corporis
tui, Domine *Jesu*
Christe, quod ego in-
dignus sumere præsu-
mo, non mihi proveniat
in judicium & condem-
nationem: sed pro tua
pietate profit mihi ad
tutamentum mentis &
corporis, et ad mede-
lam percipiendam. Qui
vivis & regnas cum Deo
Patre in unitate Spiri-
tus sancti Deus, per
omnia sæcula sæculo-
rum. Amen.

LET not the Receiv-
ing of thy Body, O
Lord *Jesus Christ*, which
I unworthy presume to
take, turn to my Judg-
ment and Condemnation:
but thro' thy Mercy let
it be an affectual Security
and Cure of my Soul and
Body. Who with God
the Father and the Holy
Ghost livest and reignest
one God World without
End. Amen.

*Then he kneels, and takes the Paten with the Body
of Christ, and says, with the greatest humility
and reverence:*

Panem cœlestem ac-

I will take the heaven-
ly

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ly Bread, and will call on the Name of our Lord. *icipiam, & nomen Domini invocabo.*

He strikes his breast, and says thrice:

Lord, I am not worthy, thou shouldest enter under my Roof: but say only the Word, and my Soul shall be heal'd.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, & sanabitur anima mea.

After which, he signs himself with the Blessed Sacrament, saying:

THE Body of our Lord *Jesus Christ* preserve my Soul to Life everlasting. Amen.

CORPUS Domini nostri *Jesu Christi* custodiat animam meam in vitam æternam. Amen.

Then he reverently receives the Body, and immediately after the Particle of the sacred Host with the Wine in the Chalice. And having, as usual, washed his fingers and taken the Purification, bowing in the middle of the Altar, with his hands joined, he says:

GRANT, O Lord, that what we have taken with our Mouth, we may receive with a pure Heart: and that of a temporal Gift, it may become to us an eternal Remedy.

QUOD ore sumpsimus, Domine, pure mente capiamus: & de munere temporali fiat nobis remedium semipiternum.

After this, the Priest having made a Reverence to the Altar, departs; and Vespers are said in the Choir, as the Day before, p. 221, to the Antiphon at Magnificat.

Ant.

Ant. Cum accepisset acetum, dixit: Consummatum est; et inclinato capite, emisit spiritum.

Magnificat, p. 228.

Ant. Cum accepisset acetum, dixit: Consummatum est; & inclinato capite, emisit spiritum

V. Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis.

Ant. When he had taken the Vinegar, he said: It is consummated; and bowing down his Head, he expired.

MY Soul magnifies p. 228.

Ant. When he had taken the Vinegar, he said; It is consummated; and bowing down his Head, he expired.

V. Christ became obedient for us to Death; even the Death of the Cross.

Pater noster, with the rest as before, p. 207.



HOLY-SATURDAY,

The M A T I N S.

The First N O C T U R N.

The ANTIPHON.

In Peace I will both
sleep and rest.

ANTIPHONA.

In pace in idipsum,
dormiam&requiescam.

PSALM 4.

THE God of my Ju-
stice heard me, when
I call'd upon him: in my
Tribulation thou hast en-
larged me.

Have Mercy on me,
and hear my Prayer.

Ye Sons of Men, how
long will your Hearts be
heavy? why do ye love
Vanity, and seek Lying?

And know ye, that the
Lord has made his Holy
One marvellous: the Lord
will hear me, when I
shall cry to him.

CUM invocarem,
exaudivit me De-
us justitiæ meæ: * in
tribulatione dilatasti
mihi.

Misere mei, * &
exaudi orationem me-
am.

Filii hominum us-
quequo gravi corde? *
ut quid diligitis vani-
tatem, & quæretis
mendacium?

Et scitote quoniam
mirificavit Dominus
sanctum suum: * Do-
minus exaudiet me,
cum clamavero ad eum.

Ira scimini

Iraſcimini, & nolite peccare: * quæ dicitis in cordibus veſtris, in cubilibus veſtris compungimini.

Sacrificate ſacrificium juſtitiae, & ſperate in Domino: * Multi dicunt: Quis oſtendit nobis bona?

Signatum eſt ſuper nos lumen vultus tui, Domine: * dediſti lætitiā in corde meo.

A fructu frumenti, vini, et olei ſui; * multiplicati ſunt.

In pace in idipſum * dormiam & requieſcam;

Quoniam tu, Domine, ſingulariter in ſpe * conſtituiſti me.

Ant. In pace in idipſum dormiam & requieſcam.

Ant. Habitabit in tabernaculo tuo, requieſcet in monte ſancto tuo.

Be ye angry, and ſin not: be ſorry in your Chambers for what ye ſay in your Hearts.

Offer a Sacrifice of Juſtice, and hope in the Lord. Many ſay: Who ſhews us Good things.

The Light of thy Countenance is ſtamp't on us, O Lord: thou haſt given Gladneſs to my Heart.

By the Fruit of their Wheat, Wine and Oil; they are multiplied.

In Peace I will both ſleep and reſt;

Be cauſe thou, O Lord, haſt ſingularly ſettled me in Hope.

Ant. In Peace I will both ſleep and reſt:

Ant. He ſhall dwell in thy Tabernacle, he ſhall reſt on thy holy Mountain.

PSALM 14.

Domine, quis habitabit in taberna-

Lord, who ſhall dwell in thy Tabernacle

or who shall rest on thy holy Mountain?

He that walks without Spot, and does Justice:

He that speaks Truth from his heart, that has not used Deceit in his Tongue:

Nor has done Harm to his Neighbour, nor hearken'd to Reproach against his Neighbours.

The Wicked Man in his Sight is brought to Nothing: but he glorifies those that fear the Lord:

He that swears to his Neighbour and deceives not: that has not put out his Money to Usury, nor taken Presents against the Innocent Man.

He that does these Things, shall never be moved.

Ant. He shall dwell in thy Tabernacle, he shall rest on thy holy Mountain.

Ant. My flesh shall rest in Hope.

culo tuo? * aut quis requiescet in monte sancto tuo?

Qui ingreditur sine macula, * & operatur justitiam:

Qui loquitur veritatem in corde suo, * qui non egit dolum in lingua sua:

Nec fecit proximo suo malum, * opprobrium non accepit adversus proximos suos.

Ad nihilum deductus est in conspectu ejus malignus: * timentes autem Dominum glorificat.

Qui jurat proximo suo, et non decipit: * qui pecuniam suam non dedit ad usuram, & munera super innocentem non accipit.

Qui facit hæc, * non movebitur in æternum.

Ant. Habitabit in tabernaculo tuo, requiescet in monte sancto tuo.

Ant. Caro mea requiescet in spe.

PSALM 15.

Conserva me, Domine, quoniam speravi in te. * Dixi Domino: Deus meus es tu: quoniam bonorum meorum non egres.

Sanctis qui sunt in terra ejus, * mirificavit omnes voluntates meas in eis.

Multiplicatae sunt infirmitates eorum: * postea acceleraverunt.

Non congregabo conventiculo eorum de sanguinibus: * nec memor ero nominum eorum per labia mea.

Dominus pars hereditatis meae & calicis mei: * tu es qui restitues hereditatem meam mihi.

Funes ceciderunt mihi in praeclaris: * etenim hereditas mea praeclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum: * insuper & usque ad noctem increpuerunt me renes mei.

Preserve me, O Lord, because I have hoped in thee. I have said to the Lord: Thou art my God: for thou needest not my Goods.

To the Saints that are in his Land, he hath made all my good Will towards them wonderful.

Their Infirmities were multiplied: afterwards they ran with Speed.

I will not assemble their Meetings of Blood: nor will I remember their Names to speak them with my Lips.

The Lord is the Portion of my inheritance and my Cup: it is thou that wilt restore my Inheritance to me.

The Lines have measured out for me excellent Places: for I have an excellent Inheritance.

I will bless the Lord, that has given me Understanding: moreover until Night my Reps have reproved me.

I had the Lord always
in my Sight : because he
is at my Right hand, that
I may not be moved.

For this Reason my
Heart has been glad, and
my Tongue has rejoiced :
moreover my Flesh shall
rest in Hope.

Because thou wilt not
leave my Soul in Hell :
nor wilt thou let thy Ho-
ly One see Corruption.

Thou hast made the
Ways of Life known to
me, thou wilt fill me with
Joy in beholding thy
Countenance : Delights
are on thy Right-hand
for ever.

Ant. My Flesh shall
rest in Hope.

V. In Peace I will

R. Both sleep and rest.

Our Father, *in secreto.*

The first Lesson.

*Out of the Lamentation of
the Prophet Jeremy,
Chap. 3. Heth.*

IT is the Mercy of the
Lord that we are not

Providebam Domi-
num in conspectu meo
semper : * quoniam à
dextris est mihi, ne
commovear.

Propter hoc lætatum
est cor meum, & exul-
tavit lingua mea : * in-
super et caro mea re-
quiescēt in spe.

Quoniam non dere-
linques animam meam
in inferno : * nec dabis
sanctum tuum videre
corruptionem.

Notas mihi fecisti
vias vitæ, adimplebis
me lætitia cum vultu
tuo : * delectationes
in dextra tua usque in
finem.

Ant. Caro mea re-
quiescent in spe.

V. In pace in idip-
sum

R. Dormiam & re-
quiescam.

Pater noster, secreto.

Lectio 1.

*De Lamentatione Jere-
mæ Prophetæ,
Chap. 3. Heth.*

Misericordiæ Domi-
ni quia non su-
mus

mus consumpti : quia non defecerunt miserationes ejus.

Heth. Novi diluculo, multa est fides tua.

Heth. Pars mea Dominus, dixit anima mea : propterea expectabo eum.

Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

Teth. Bonum est præstolare cum silentio salutare Dei.

Teth. Bonum est viro, cum portaverit jugum ab adolescentia sua.

Jod. Sedebit salutaris, et tacebit : quia levavit super se.

Jod. Ponet in pulvere os suum, si forte sit spes.

Jod. Dabit percutienti se maxillam, saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

destroy'd : that his Commiseration has not fail'd.

Heth. They are new in the Morning, great is thy Fidelity.

Heth. The Lord is my portion, said my Soul : therefore will I expect him.

Teth. The Lord is good to those that hope in him, to the Soul that seeks him.

Teth. It is good to wait with Silence for the Salvation of God.

Teth. It is good for a Man, when he has borne the Yoke from his Youth.

Jod. He shall sit solitary and be silent : because he has lifted him above himself.

Jod. He shall put his Mouth in the Dust, if perhaps there be any Hope.

Jod. He shall hold out his Cheek to him that strikes him, he shall be satisfied with Outrages.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. He

R. He was led like a Sheep to the Slaughter, and all the time of his ill Usage he open'd not his Mouth: he was condemn'd to Death, * That he might give Life to his People. *V.* He delivered up himself to Death, and was reckon'd among the Wicked. * That he might.

R. Sicutis ovis ad occisionem ductus est, & dum male tractaretur, non aperuit os suum: traditus est ad mortem. * Ut vivificaret populum suum. *V.* Tradidit in mortem animam suam, et inter sceleratos reputatus est. Ut vivificaret.

The second Lesson. Aleph.

Chap. 4.

HOW is the Gold darken'd, the best Colour changed, the Stones of the Sanctuary thrown about at the Head of all the Streets?

Beth. The noble Children of *Sion*, and they that were cloath'd with the best Gold, how are they esteem'd as earthen Ware, the Work of the Potter's Hands?

Ghimel. Yea even the *Lamias* have open'd their Teats, they have given suck to their Whelps: the Daughter of my People is cruel, like the Ostrich in the Desert.

Lectio 2.

Aleph.

Chap. 4.

QUomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum.

Beth. Filii *Sion* inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli.

Ghimel. Sed et *Lamiae* nudaverunt mammas, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio in deserto.

Daleth.

Daleth. Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt panem, & non erat qui frangeret eis.

He. Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis emplexati sunt stercora.

Vau. Et major effecta est iniquitas filiae populi mei peccato *Sodomorum*, quæ subversa est in momento, & non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Jerusalem, surge, & exue te vestibibus jucunditatis: induere cinere in cilicio, * Quia in te occisus est Salvator *Israel.* *V.* Deduc quasi torrentem lacrymas per diem & noctem, et non taceat pupilla oculi tui. * Quia.

Daleth. The tongue of the sucking Infant has stuck to the Roof of his Mouth for thirst: the little ones have ask'd for Bread, and there was none to break it to them.

He. They that fed voluptuously, died in the Ways: they that were nourish'd in Scarlet, embraced the Dung.

Vau. And the Iniquity of the Daughter of my People is become greater than the Sin of *Sodom*, which was overthrown in a Moment, and Hands took nothing in her.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. Arise, Jerusalem, and put off thy Garments of Joy: put on ashes and Hair-cloth, * For in thee was slain the Saviour of *Israel.* *V.* Shed tears like a torrent Day and Night, and let not the Apple of thy Eye be dry. * For in thee.

*The third Lesson.**Leſſio 3.*

*Here begins the Prayer
of the Prophet Jeremy
Chap. 5.*

*Incipit Oratio Jeremiæ
Prophetæ, Cap. 5.*

REmember, O Lord, what has befallen us: see and behold our Dishgrace. Our Inheritance is possess'd by Foreigners; our Houses by Strangers. We are become Orphans without a Father, our Mothers are as it were Widows. We drank our water for Money, we paid a Price for our wood. We were driven along by our Necks, no rest was given to the weary. We held out our Hands to *Egypt* and the *Aſſyrians*, that we might have Bread to satisfy us. Our Fathers have sinn'd, and are no more: and we have born their Iniquities. Slaves have ruled over us; there was none to redeem us out of their Hands. We fetched our Bread with Danger of our Lives, because of the sword in the desert. Our Skin was burnt like an

REcordare, Domine, quid acciderit nobis: intuere, & respice opprobrium nostrum. Hæreditas nostra versa est ad alienos; domus nostræ ad extraneos: Pupilli facti sumus absque patre, matres nostræ quasi viduæ. Aquam nostram pecunia bibimus, ligna nostra pretio comparavimus. Cervicibus nostris minabamur lassis non dabatur requies. *Ægipto* dedimus manum & *Aſyriis*, ut saturaremur pane. Patres nostri peccaverunt, et non sunt: & nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis à facie gladii in deserto. Pelis nostra, quasi clibanus, exusta est à facie tempestatum famis.

Mulieres

Mulieres in *Sion* humiliaverunt, et virgines in civitatibus *Juda*.

Jerusalem, Jerusalem,
convertere ad Domi-
num Deum tuum.

R. Plange quasi virgo, plebs mea : ululate, pastores, incinere & cilicio; * Quia venit dies Domini magna, et amara valde. V. Accingite, vos sacerdotes & plangite. ministri altaris, aspergite vos cinere. Quia venit. Plange.

Oven, by reason of the raging Famine. They abused the women in *Sion*, and the Virgins in the Cities of *Juda*.

Jerusalem, Jerusalem,
be converted to the Lord thy God.

R. Mourn as a Virgin, my People : Howl, ye Pastors, in Ashes and Haircloth ; * For the great and exceeding bitter Day of the Lord is coming. V. Gird yourselves, ye Priests, and mourn ye Ministers of the Altar, sprinkle yourselves with Ashes. * For the great. Mourn as a Virgin, &c. to the V.

The Second NOCTURN.

Ant. Elevamini portæ æternales, et introibit Rex gloriæ.

Ant. Be ye lifted up, O eternal Gates, and the King of Glory will enter in.

PSALM 23.

DOMINI est terra,
& plenitudo ejus :
* orbis terrarum, &
universi qui habitant in

THE Earth is the
Lord's, and all that
fills it: the whole World,
and all that dwell in it.

For

For he has founded it on the Seas : and he has prepared it on the Rivers.

Who shall ascend to the Mountain of the Lord ? or who shall stand in his holy Place ?

He whose Hands are innocent, and Heart clean ; who has not received his Soul in vain, nor sworn to his Neighbour with Deceit.

It is he that shall receive a Blessing from the Lord, and mercy from God his Saviour.

This is the Generation of those that seek him, that seek the Face of the God of *Jacob*.

Lift up your Gates, ye Princes ; and be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Who is this King of Glory ? The Lord strong and mighty : the Lord mighty in Battle.

Lift up your Gates, ye Princes ; and be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Qui ipse super maria fundavit eum : * & super flumina præparavit eum.

Quis ascendet in montem Domini ? * aut quis stabit in loco sancto ejus ?

Innocens manibus & mundo corde : * qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem à Domino, * & misericordiam à Deo salutari suo.

Hæc est generatio quærentium eum, * quærentium faciem Dei *Jacob*.

Attollite portas principes vestras ; & elevamini portæ æternales : * & introibit Rex gloriæ.

Quis est iste Rex gloriæ ? * Dominus fortis & potens : Dominus potens in prælio.

Attollite portas principes vestras ; & elevamini portæ æternales : * & introibit Rex gloriæ.

Quis

Quis est iste Rex
gloriæ? * Dominus
virtutum ipse est Rex
gloriæ.

Ant. Elevamini por-
tæ æternales, & intro-
ibit Rex gloriæ.

Ant. Credo videre
bona Domini in terra
viventium.

Who is this King of
Glory? The Lord of
Hosts he is the King of
Glory.

Ant. Be ye lifted up,
O eternal Gates, and the
King of Glory will enter
in.

Ant. I believe that I
shall see the good things
of the Lord in the Land
of the Living.

PSALM 26.

Dominus illumina-
tio, &c. p. 242.

Ant. Credo videre
bona Domini in terra
viventium.

Ant. Domine, ab-
straxisti ab inferis ani-
mam meam.

THE Lord is my
Light, &c. p. 242.

Ant. I believe that I
shall see the good things
of the Lord in the land
of the living.

Ant. Lord, thou hast
brought my Soul out of
Hell.

PSALM 29.

Exaltabo te, Domi-
ne, quoniam sus-
cepisti me: * nec de-
lectasti inimicos meos
super me.

Domine Deus me-
us, clamavi ad te: * &
salvasti me.

Domine, eduxisti ab
inferno animam me-
am; * salvasti me a

I Will extoll thee, O
Lord, because thou
hast protected me; and
hast not delighted my E-
nemies on my account.

O Lord my God, I
have cried out to thee:
and thou hast healed me.

Lord, thou hast brought
my Soul out of Hell:
thou hast saved me from
those

those that descend into the lake.

Sing ye to the Lord, his Saints ; and utter Praise to the Memory of his Holiness.

For wrath is in his Indignation : and Life in his will.

In the Evening there shall be weeping ; and in the Morning, Joy.

And I said in my Plenty : I will never be moved.

O Lord, by thy will, thou gavest strength to my Beauty.

Thou didst turn away thy Face from me, and I became troubled.

To thee, O Lord, I will cry : and to my God I will pray.

What Profit is there in my Blood, when I fall into Corruption ?

Will Dust praise thee, or declare thy truth ?

The Lord heard me, and had Mercy on me :

descendentibus in lacum.

*Psallite Domino sancti ejus : * & confitemini memoriae sanctitatis ejus.*

*Quoniam ira in indignatione ejus : * & vita in voluntate ejus.*

*Ad vesperam demorabitur fletus : * & ad matutinum lætitia.*

*Ego autem dixi in abundantia mea : * Non movebor in æternum.*

*Domine, involuntate tua, * præstitisti decori meo virtutem.*

*Avertisti faciam tuam à me : * et factus sum conturbatus.*

*Ad te, Domine, clamabo, * & ad Deum meum deprecabor.*

*Quæ utilitas in sanguine meo : * dum descendo in corruptionem ?*

*Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam ?*

*Audivit Dominus, & misertus est mei : **

Dominus

Dominus factus est ad-
jutor meus.

Convertisti planctum
meum in gau'diam mi-
hi: *conscidisti faccum
meum, & circumde-
disti me lætitia.

Ut cantet tibi gloria
mea, et non compun-
gar: * Domine Deus
meus, in æternum con-
fitebor tibi.

Ant. Domine, ab-
straxisti ab inferis ani-
mam meam.

V. Tu autem, Do-
mine, miserere mei.

R. Et resuscita me,
et retribuam eis.

Pater noster, *secreto.*

Lectio 4.

*Ex Tractatu sancti Au-
gustini, Episcopi, su-
per Psalmos.*

In Psalm. 63, v. 7.

Accedet homo ad cor
altum, & exaltabi-
tur Deus. Illi dixerunt,
Quis nos videbit? Dese-
cerunt scrutantes scru-
tationes, consilia mala.
Accedit homo ad ipsa
consilia, passus est se

the Lord is become my
helper.

Thou hast turn'd my
mourning into Joy: thou
hast cut my Sackcloth,
and cloath'd me with
Gladness.

That my Glory may
sing to the, and I not
be afflicted: O Lord my
God, I will praise thee
for ever.

Ant. Lord thou hast
brought my Soul out of
Hell.

V. And thou, O Lord,
have mercy on me.

R. And raise me up a-
gain, and I will repay
them.

Our Father, *secretly.*

The fourth Lesson.

*Out of the Treatise of St.
Augustin, Bishop, upon
the Psalms.*

On Psalm 63. v. 7.

MAN shall come to the
deep Heart, and God
shall be exalted. They said,
Who will see us? They
fail'd in making diligent
Search for wicked Designs.
Man came to those De-
signs, and suffer'd him-
self

self to be seized on as a Man. For he could not be seized on, if he were not Man, or seen, if he were not a Man, or scourged, if he were not Man, or crucified, or die, if he were not man. Man therefore came to all these Sufferings, which could have no Effect on him, if he were not man. But if he had not been man, man could not have been redeem'd. Man came to the deep heart, that is, the secret heart, exposing his humanity to human View, but hiding his Divinity : concealing the Form of God, by which he is equal to the Father ; and offering the Form of the Servant, by which he is inferior to the Father.

R. Our shepherd, the Fountain of living water, is gone, at whose Departure the sun was darken'd : * For he is taken, who made the first man a Prisoner : to-day our Saviour broke both the locks and Gates of Death. *V.* He destroy'd

teneri ut homo. *N*on enim teneretur, nisi homo, aut videretur, nisi, homo, aut calcaretur, nisi homo, aut crucifigeretur, aut moreretur, nisi homo. Accessit ergo homo ad illas omnes passiones, quæ in illo nihil valerent, nisi esset homo. sed si ille non esset homo, non liberaretur homo. Accessit homo ad cor altum, id est, cor secretum, objiciens aspectibus humanis hominem, servans intus Deum ; celans formam Dei, in qua æqualis est Patri ; & offerens formam servi, qua minor est Patre.

R. Recessit pastor noster, fons aquæ vivæ, ad cujus transitum sol obscuratus est : * Nam & ille captus est, qui captivum tenebat primum hominem : hodie portas mortis & feras pariter Salvator noster dirupit. *V.* Destruxit

struxit quidem claustra inferni, et subvertit potentias diaboli. Nam et ille.

the Prisons of hell, and overthrow the Power of the devil. * For he.

Lectio 5.

QUO produxerunt illas scrutationes suas quas perscrutantes defecerunt, ut etiam mortuo Domino & sepulto, custodes ponerent ad sepulchrum? Dixerunt enim *Pilato*: *Seducitor ille*: hoc appellabatur nomine Dominus *Iesus Christus* ad solatium fervorum suorum, quando dicuntur seductores. Ergo illi *Pilato*: *Seducitor ille*, inquirunt, dixit adhuc vivens. Post tres dies resurgam. Jube itaque custodiri sepulchrum usque in diem tertiam: ne forte veniant Discipuli ejus, & furentur eum, & dicant plebi, surrexit a mortuis: et erat novissimus error peior priore. Ait illis *Pilatus*: *Habetis custodiam, ite, custodite scus scitis. Illi autem abeuntes munierunt*

The Fifth Lesson.

HOW far did they carry this their diligent search, in which they fail'd so much, that when our Lord was dead and buried, they placed guards at the Sepulchre? For they said to *Pilate*: *This Seducer*: by which Name our Lord *Iesus Christ* was call'd, for the comfort of his servants, when they are call'd seducers. *This Seducer*, say they to *Pilate*, whilst he was yet living, said: *After three Days, I will rise again. Command therefore the Sepulchre to be guarded until the third Day: lest perhaps his Disciples come and steal him away, and say to the People, He is risen from the Dead: and the last Error will be worse than the first. Pilate said to them: Ye have a Guard, go, and guard him as ye know how. And they went away*

away and secured the Sepulchre with Guards, sealing up the Stone. *sepulchrum, signates lapidem cum custodibus.*

R. O all ye that pass by this Way, attend and see, * If there be any grief like unto my grief, V. Attend, all ye People. and see my Grief. * If there

R. O vos omnes qui transitis per viam, attendite & videte, * Si est dolor similis sicut dolor meus. V. Attendite, universi populi & videte dolorem meum. Si est dolor similis.

The Sixth Lesson.

THEY placed Soldiers to guard the Sepulchre. The Earth shook and our Lord rose again: such miracles were done at the Sepulchre, that the very Soldiers that came as Guards, might be witnesses of it, if they would declare the truth. But that Covetousness, which possess'd the Disciple that was the Companion of *Christ*, blinded also the Soldiers that were the Guards of his Sepulchre. We will give you Money, said they: and say, that whilst ye were asleep, his Disciples came and took him away: They truly fail'd in making diligent Search. What is it

Leclio 6.

POSuerunt custodes milites ad sepulchrum. Concussa terra Dominus resurrexit: miracula facta sunt tali circa sepulchrum, ut & ipse milites qui custodes advenerant, testes fierent, si vellent vera nuntiare. Sed avaritia illa, quæ captivavit discipulum comitem *Christi*, captivavit & militem custodem sepulchri. Dubimus, inquit vobis pecuniam: & dicete, quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum: Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, ô infelix astutia? Tantumne,

rumne deseris lucem consilii pietatis, & in profundis versutiae demergeris, ut hoc dicas: *Dicite, quia vobis dormientibus venerunt discipuli ejus, & abstulerunt eum?* Dormientes testes adhibes? vere tu ipse obdormisti, qui scrutando talia defecisti.

V. Ecce quomodo moritur, justus, & nemo percipit corde: et viri justi tolluntur, & nemo considerat: a facie iniquitatis sublatus est justus: * Et erit in pace memoria ejus. *V.* Tanquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia, et de judicio sublatus est. Et erit in pace memoria ejus. Ecce quomodo.

thou hast said, Owretched craft? Dost thou shut thy eyes against the light of Prudence and Piety, and plungethyself so deep in Cunning, as to say this: *Say, that whilst ye were asleep, his Disciples came and took him away?* Dost thou produce sleeping witnesses? certainly thou thyself sleepest, that failest in making search after such things.

R. Behold how the just Man dies, and nobody takes it to heart: and just Men are taken away, and no-body considers it: the just Man is taken away from the face of Iniquity: * And his memory shall be in peace. *V.* He was dumb like the Lamb under his Shearer, and open'd not his mouth: he was taken away from distress, and from Judgment. * And his Memory shall be in Peace. Behold, &c. to the V.

The Third NOCTURN.

Ant. God helps me, and
the Lord is the protector
of my Soul.

Ant. Deus adjuvat me
& Dominus susceptor
est animæ meæ.

PSALM 53.

O God, save me, *p.*
256.

Ant. God helps me,
and the Lord is the pro-
tector of my Soul.

Ant. His Dwelling is
in peace, and his Habi-
tation is in *Sion*.

DEUS, in nomine
tuo, *p.* 256.

Ant. Deus adjuvat me
& Dominus susceptor
est animæ meæ.

Ant. In pace factus
est locus ejus, & in
Sion habitatio ejus.

PSALM 75.

GOD is known in *Ju-*
dea, *p.* 81.

Ant. His Dwelling is
in Peace, and his habi-
tation is in *Sion*.

Ant. I am become like
a man without help, free
among the dead.

NOtus in *Judæa*,
p. 181.

Ant. In pace factus
est locus ejus, in *Si-*
on habitatio ejus.

Ant. Factus sum fi-
cut homo sine adjuto-
rio, inter mortuos li-
ber.

PSALM 87.

O Lord, the God of
my Salvation *p.* 266.

Ant. I am become like
a man without help, free
among the dead.

Domine, Deus sa-
lutis, *p.* 266.

Ant. Factus sum fi-
cut homo sine adjuto-
rio, inter mortuos li-
ber.

V. In pace factus est
locus ejus.

R. Et in *Sion* habi-
tatio ejus.

Pater noster, secreto.

V. His Dwelling is in
peace.

R. And his habitation
is in *Sion*.

Our Father, secretly.

*De Epistola beati Pauli
Apostoli ad Hebræos,
Cap 9.*

*Out of the Epistle of St.
Paul the Apostle to the
Hebrews, Chap 9.*

Lectio 7.

The Seventh Lesson.

CHRISTUS affi-
tens pontifex futu-
rorum bonorum, per
amplius & . perfectius
tabernaculum non ma-
nu factum, id est, non
hujus creationis: neque
per sanguinem hirco-
rum, aut vitulorum,
sed per proprium san-
guinem introivit semel
in sancta æterna re-
demptione inventa. Si-
enim sanguis hircorum,
& taurorum, & cinis
vitulæ aspersus, inqui-
natos sanctificat ad e-
mundationem carnis:
quanto magis sanguis
Christi, qui per Spiritum
Sanctum semetip-
sum obtulit immacu-
latum Deo, emundabit

CHRIST being the
High-Priest of the
good Things to come, by
a greater and more perfect
tabernacle not made with
hands, that is, not of
this creation, and not by
the Blood of Goats or
Calves, but by his own
Blood, enter'd once into
the Sanctuary, having
obtain'd our eternal Re-
demption. For if the
blood of goats and oxen,
and the sprinkled Ashes
of a Heifer sanctify the
Unclean so as to cleanse
the Flesh: how much
more will the Blood of
Christ, who by the Holy
Ghost offer'd himself un-
spotted to God, cleanse
our conscience from dead

Q

Works,

works, to serve the living God?

R. The Kings of the Earth stood up, and the Princes assembled together, * Against the Lord, and against his *Christ*. *V.* Why have the Nations raged: and the People meditated vain things? * Against.

The Eighth Lesson.

AND therefore he is the Mediator of the New Testament: that Death being the Means for a Redemption from those prevarications, that were under the former testament, they that are call'd may receive the promise of an eternal Inheritance. For where there is a testament, the Death of the Testator must of Necessity intervene. For a Testament is made valid by Death; and is yet of no Force, whilst the testator lives. Hence even the first was not dedicated without

conscientiam nostram ab operibus mortuis, ad surviendum Deo viventi?

R. Astiterunt reges terræ, & principes convenerunt in unum, * Adversus Dominum, & adversus *Christum* ejus. *V.* Quare fremuerunt Gentes: & populi meditati sunt inania? * Adversus Dominum.

Lectio 8.

ET ideo novi Testamenti mediator est: ut morte intercedente in redemptionem earum prævaricationum, quæ erant sub priori Testamento, repromissionem accipiant, qui vocati sunt æternæ hæreditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum quidem sine sanguine dedicatum est.

R. Testi-

R. *Æstimatus sum cum descendentibus in lacum: * Factus sum sicut homo sine adjutorio, inter mortuos liber. V. Posuerunt me in lacu inferiori: in tenebris, & in umbra mortis, * Factus sum.*

R. I am reckon'd among those that descend into the Pit: * I am become like a man without help, free among the Dead. V. They laid me in the lower lake: in dark places, and in the shadow of death. * I am become.

Leſtio 9.

LECTO enim omni mandato legis à *Moyſe* univerſo populo, accipiens ſanguinem vitulorum & hircorum, cum aqua & lana coccinea & hyſſopo, ipſum quoque librum & omnem populum aſperſit, dicens: Hic ſanguis teſtamenti, quod mandavit ad vos Deus. Etiam tabernaculum, & omnia vaſa miniſterii ſanguine ſimiliter aſperſit. Et omnia pæne in ſanguine ſecundum legem mundantur: & ſine ſanguinis effuſione non ſit remiſſio.

R. Sepulto Dominio, ſignatum eſt monumentum, volventes la-

The Ninth Leſſon.

FOR all the Commandments of the Law being read by *Mofes* to all the people, taking the Blood of Calves and Goats, with Water, ſcarlet Wool and Hyſſop, he ſprinkled the Book itſelf and all the People, ſaying: This is the Blood of the Teſtament, which God has enjoin'd you. In like manner he ſprinkled with blood the Tabernacle alſo, and all the Veſſels of the Miniſtry. And almoſt all things according to the Law are cleanſed with Blood: and without the Shedding of blood there is no Remiſſion.

R. When our Lord was buried, they ſeal'd up the Sepulchre, rolling a Stone

Stone before the Mouth of the Sepulchre, and placing *soldiers to guard him. *V.* The chief Priests went to *Pilate* and ask'd of him to place *Soldiers. When our Lord, &c. to the *V.*

pidem ad ostium monumenti: * Ponentes milites, qui custodirent illum. *V.* Accedentes principes sacerdotum ad *Pilatum*, petierunt illum Ponentes. Sepulto Domino, &c.

The L A U D S.

Ant. O Death, I will be thy Death; O Hell, I will be thy Ruin.

Ant. O mors, ero mors tua; morsus tuus ero inferne.

PSALM 50.

HAVE Mercy on me, *p.* 190.

Miserere *p.* 190.

Ant. O Death, I will be thy Death; O Hell, I will be thy Ruin.

Ant. O mors, ero mors tua; morsus tuus ero inferne.

Ant. They shall mourn for him as for an only Son; because our innocent Lord is slain.

Ant. Plangent eum quasi unigenitum: quia innocens Dominus occisus est.

PSALM 42.

Judge me, O God, and distinguish my Cause from that of a Nation not holy, from the unjust and deceitful Man deliver me.

Judica me, Deus, & discerne causam meam de gente non sancta, * ab homine iniquo & dolofo erue me.

For thou, O God, art my Strength: why hast thou rejected me? and

Quia tu es Deus fortitudo mea: * quare me repulisti? & quare tristis

tristis incedo, dum affligit me inimicus?

why do I walk in Sorrow, afflicted by my Enemy?

Emitte lucem tuam & veritatem tuam: * ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in tabernacula tua.

Send forth thy Light and thy Truth: these have conducted me, and brought me to thy holy Mountain, and into thy Tabernacles.

Et introibo ad altare Dei: * ad Deum qui lætificat juventutem meam.

And I will go to the Altar of God: to God, that rejoices my Youth.

Confitebor tibi in cithara, Deus Deus meus: quare tristis es anima mea? & quare conturbas me?

I will praise thee on the Harp, O God my God: why art thou sorrowful, O my Soul? and why dost thou trouble me?

Spera in Deo, quoniam adhuc confitebor illi * salutare vultus mei, & Deus meus.

Hope in God, for I will still praise him: he is the Saving Joy of my Countenance and my God.

Ant. Piangent eum quasi unigenitum, quia innocens Dominus occisus est.

Ant. They shall mourn for him as for an only Son, because our innocent Lord is slain.

Ant. Attendite universi pupuli, & videte dolorem meum.

Ant. Behold, all ye People, and see my Grief.

PSALM 62.

DEUS, Deus meus
p. 195.

O God, my God, p.
195.

PSALM 66.

LET God have Mercy
p. 197.

Ant. Behold, all ye
People, and see my
Grief.

Ant. From the Gate
of Hell, O Lord, deliver
my Soul.

The Canticle of Ezechias
Isai. 38.

I Said: At half my
Days I shall go to the
Gates of Hell.

I fought for the Re-
mainder of my Years: I
said: I shall not see the
Lord God in the Land of
the Living.

I shall not see a Man
any more nor an Inha-
bitant of Rest.

My Generation is ta-
ken away, and folded up
like the Tents of Shep-
herds.

My Life is cut off as it
were by a Weaver: he
cut me off when I just
began: from Morning to
Night thou wilt make an
End of me.

I hoped but till Morn-

DE U S misereatur,
p. 197.

Ant. Attendite uni-
versi populi, & videte
dolorem meum.

Ant. A porta inferi,
erue, Domine, animam
meam.

Cbanticum Ezechiaë
Isai. 38.

EGO dixi: In di-
midio dierum me-
orum * vadem ad por-
tas inferi.

Quæsiui residuum
annorum meorum: *
dixi: Non videbo Do-
minium Deum in terra
viventium.

Non aspiciam homi-
nem ultra, * & habi-
torem quietis.

Generatio mea abla-
ta est, & convoluta est
à me; * quasi taberna-
culum pastorum.

Præcisa est velut à
texente vita mea: dum
adhuc ordier, succidit
me: de mane usque ad
vesperam finies me.

Sperabam usque ad
mane:

mane: quasi leo sic ing, so like a Lion has
contrivit omnia ossa he broken all my Bones.
mea.

De mane usque ad
vesperam finies me: *
sicut pullus hirundinis
sic clamabo, meditabor
ut columba:

Attenuati sunt oculi
mei, * suspicientes in
excelsum:

Domine, vim patior,
responde pro me. *
Quid dicam, aut quid
respondebit mihi, cum
ipse fecerit?

Recogitabo tibi om-
nes annos meos; *
in amaritudine animæ
meæ.

Domine, si sic vivi-
tur, & in talibus vita
spiritus mei, corripies
me, & vivificabis me.
* Ecce in pace ama-
ritudo mea amarissima.

Tu autem eruisi
animam meam ut non
periret, * projecisti post
tergum tuum omnia
peccata mea.

Quia non infernus
confitebitur tibi, neque
mors laudabit te: *
non expectabunt qui

From Morning to
Night thou wilt make an
End of me: I will cry
like a young Swallow, I
will mourn like a Dove:

My Eyes are weaken'd
with looking up on high:

Lord, I suffer Violence,
answer for me. What
shall I say, or what will
he answer me, when he
himself has done it?

I will consider before
thee all my Years; in
the bitterness of my Soul.

Lord, if a Man lives
so, and the Life of my
Spirit be in such Things,
thou shalt chastise me
and give me Life. Behold
my most bitter Bitterness
will be in Peace.

But thou hast deliver'd
my Soul, that it might
not perish, thou hast cast
behind thy Back all my
Sins.

For neither will Hell
confess to thee, nor will
Death praise thee: they
that descend into the Pit
will

will not expect thy descendunt in lacum,
Truth. veritatem tuam.

It is the living Man, Vivens, vivens ipse
the living Man that will confitebitur tibi, sicut
praise thee, as I also do et ego hodie: * pater
this Day: the Father will filiis notam faciet veri-
make thy Truth known tatem tuam.
to his Children.

O Lord, save me, and Domine, saluum me
we will sing our Psalms fac: * & psalmos nos-
all the Days of our Life tros cantabimus cunc-
in the house of the Lord. tis diebus vitæ nostræ
in domo Domini.

Ant. From the Gate *Ant.* O porta inferi
of Hell, O Lord, deliver erue, Domine, animam
my Soul. meam.

Ant. O all ye that pass *Ant.* O vos omnes
by this Way, behold and qui transitis per viam,
see, if there be Grief like attendite et videte, si
to my Grief. est dolor sicut dolor
meus.

PSALM 148.

PRaise the Lord from **L**Audate Dominum
the Heavens, *p.* 201. de cœlis, *p.* 201.

PSALM 149.

SING to the Lord a **C**Antate Dominocan-
new Song, *p.* 203. ticum novum, *p.* 203

PSALM 150.

PRaise the Lord in his **L**Audate Dominum
Sanctuary, *p.* 204. in sanctis ejus, *p.*
204.

Ant.

Ant. O all ye that pass
by this Way, behold and
see, if there be Grief like
to my Grief.

V. My Flesh shall rest
in Hope.

R. And thou wilt not
let thy holy One see Cor-
ruption.

Ant. The Women sit-
ting at the Sepulchre la-
mented, weeping for our
Lord.

The Canticle of Zachary.

Bless'd be the Lord
God of *Israel*, p. 205.

Ant. The Women sit-
ting at the Sepulchre la-
mented, weeping for our
Lord.

V. *Christ* became obe-
dient to Death, even the
Death of the Cross: for
which God has exalted
him, and given him a
Name that is above all
Names.

Ant. O vos omnes
qui transitis per viam,
attendite & videte, si
est dolor sicut dolor
meus.

V. Caro mea requi-
escet in spe.

R. Et non dabis
sanctum tuum videre
corruptionem.

Ant. Mulieres seden-
tes ad monumentum
lamentabantur, flentes
Dominum.

Canticum Zachariæ.

Benedictus Dominus
deus *Israel*, p. 205.

Ant. Mulieres seden-
tes ad monumentum
lamentabantur, flentes
Dominum.

V. *Christus* factus est
pro nobis obediens us-
que ad mortem: mor-
tem autem crucis: prop-
ter quod et Deus exal-
tavit illum, et dedit illi
nomen quod est super
omne nomen.

Pater noster, and the rest, as before. p. 207.

T H E

Mafs *for* Holy-Saturday.

At a convenient Hour the Altars are dress'd; but the Candles are not lighted till the Beginning of the Mafs. Then without the Church, Fire is struck out of a Flint, and Coals are lighted with it; after which the Priest and his Ministers with the Cross, Holy-Water, and Incense, before the Church-Gate, if it can be conveniently done, otherwise in the very Entrance of the Church, blesses the new Fire saying :

V. The Lord be with you.

R. And with thy Spirit.

Let us pray.

O God, who by thy Son, the Corner Stone, hast bestowed on the Faithful, the Fire of thy Brightness : sanctify this new Fire produced from a Flint for our Use; and grant, that during this Paschal-Festival, we may be so inflamed with

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem Fidelibus contulisti : productum è scilicet, nostris profuturum usibus, novum hunc ignem sanctifica; & concede nobis, ita per hæc Fes-



In Sartor fecit Lond

ta l
def
ut
tis
lea
re
tu

I
lu
e
l
l
t
e
n
e

ta Paschalia cœlestibus
desideriis inflammari;
ut ad perpetuæ clarita-
tis, puris mentibus va-
leamus Festa pertinge-
re. Per eundem *Chris-*
tum, &c.

R. Amen.

Oremus.

Domine Deus, Pa-
ter omnipotens,
lumen indeficiens, qui
es conditor omnium
luminum: benedic hoc
lumen, quod a te sanc-
tificatum atque bene-
dictum est, qui illumi-
nasti omnem mun-
dum: ut ab eo lumi-
ne accendamus, atque
illumineamur igne cla-
ritatis tuæ: & sicut il-
luminasti *Moysem* exe-
untem de *Ægypto*, ita
illumines corda et sen-
sus nostros: ut ad vi-
tam & lucem æternam
pervenire mereamur.
Per *Christum* Domi-
num nostrum.

R. Amen.

Oremus.

Domine sanctæ, Pa-
ter omnipotens æ-

heavenly Desires, that
with pure Minds we may
come to the Solemnity of
eternal Splendor. Thro'
the same *Christ* our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty
Father, never-failing
Light, who art the Au-
thor of all Light: blest
this Light, that is blest'd
and sanctified by thee,
who has enlighten'd the
whole World: that we
may be enlighten'd by
that Light, and inflamed
with the Fire of thy
Brightness: and as thou
did'st give Light to *Moses*,
when he went out of
Ægypt, so illuminate our
Hearts and Senses, that
we may obtain Light and
Life everlasting. Thro'
Christ our Lord.

R. Amen.

Let us pray.

O Holy Lord, Almight-
ty Father, eternal
God:

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God: vouchsafe to co-operate with us, who bleſs this Fire in thy Name, and in that of thy only Son *Jeſus Chriſt* our Lord and God, and of the Holy Choſt: aſſiſt us againſt the fiery Darts of the Enemy, and illuminate us with thy heavenly Grace. Who liveſt and reigneſt with the ſame only Son and Holy Choſt, one God for ever and ever.

R. Amen.

terne Deus, benedicentibus nobis hunc ignem in nomine tuo, & unigeniti Filii tui Dei ac Domini noſtri *Jeſu Chriſti*, & Spiritus Sancti, co-operari digneris: & adjuva nos contra ignita tela inimici, & illuſtra gratia cœleſti. Qui vivas & regnas cum eodem unigenito tuo & Spiritu Sancto, Deus per omnia ſæcula ſæculorum.

R. Amen.

Then he bleſſes the five Grains of Incenſe that are to be fix'd in the Paſchal-Candle, ſaying the following Prayer:

POUR forth, we beſeech thee, Almighty God, thy abundant Bleſſing on this Incenſe: and kindle, O inviſible Regenerator, the Brightneſs of this Night; that not only the Sacraſtice, that is offer'd this Night may ſhine by the ſecret Mixture of thy Light; but alſo into whatever Place any thing of this myſterious ſanctification ſhall be brought, there by the Power of thy Majeſty

VEniat, quæſumus, omnipotens Deus, ſuper hoc incenſum larga tuæ benedictionis infuſio: et hunc nocturnum ſplendorem, inviſibilis Regenerator accende, ut non ſolum ſacrificium, quod hac nocte litatum eſt, arcana luminis tui admixtione refulgeat; ſed in quocunque loco ex hujus ſanctificationis myſterio aliquid fuerit deportatum, expulſa diabolica

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abolitæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum. all the malicious Artifices of the Devil may be defeated. 'Thro' Christ our Lord.

R. Amen.

R. Amen.

Whilst he blesses the Grains of Incense, an Acolyth puts some of the blessed Fire into the Censor, and the Priest after the Prayer puts Incense to it, blessing it as usually, saying :

Ab illo benedicaris,	Be thou bless'd by
in cujus honore cremaberis. Amen.	him, in whose Honour thou shalt be burnt. Amen.

Then he sprinkles the Grains of Incense and the Fire thrice with Holy-Water, saying :

Asperges me, Domine, hyssopo, & mundabor : lavabis me, & super nivem dealbebor.	Thou shalt sprinkle me, O Lord, with Hyssop, and I shall be cleansed : thou shalt wash me, and I shall be whiter than Snow.
---	---

After which, he fumes them thrice with the Censor.

Then the Deacon putting on a white Dalmatick, takes the Rod with the three Candles fixed on the Top. First goes the Thurifer with an Acolyth carrying in a Plate the five Grains of Incense ; the Subdeacon with the Cross follows, and the Clergy in Order ; then the Deacon with the three Candles, and last of all the Priest. When the Deacon is come into the Church, an Acolyth, that carries a Candle lighted from the new Fire, lights one of the three Candles on the Top of the Rod, and the Deacon

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Deacon holding up the Rod kneels, as do all the rest except the Subdeacon, and sings alone :

Behold the Light of *Lumen Christi.*
Christ.

R. Thanks be to God. R. Deo gratias.

The same is done in the Middle of the Church, and before the Altar, when the other two candles are lighted. Being come to the Altar, the Priest goes to the Epistle-side, and the Deacon with the Book asks Blessing of the Priest, saying :

Pray father blefs me. Jube domine benedicere.

Then the Priest says :

The Lord be in thy Heart and lips ; that thou may'st worthily and fitly proclaim his Paschal Praise. In the Name of the Father and of the Son, and of the Holy Ghost.	Dominus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties suum Paschale præconium. In nomine Patris, et Filii, et Spiritus Sancti.
--	--

R. Amen.

R. Amen.

After this the Deacon goes to the Desk on the Gospel side, where he fumes the Book with Incense, and, all standing as at the Gospel, he blefles the Paschal-candle, saying :

LET now the heavenly Troops of Angels rejoice : let the Divine Mysteries be joyfully celebrated : and let a sacred Trumpet proclaim the

EXultet jam Angelica turba cœlorum : exultent divina mysteria : et pro tanti Regis victoria, tuba insonet salutaris. Gaudeat & tellus

tellus tantis irradiata fulgoribus : & æterni Regis splendore illustrata totius orbis sentiat amissæ caliginem. Lætetur & mater Ecclesia tanti luminis adornata fulgoribus : & magnis populorum vocibus hæc aula refuset. Quapropter adstantes vos, fratres charissimi, ad tam miram hujus sancti luminis claritatem una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra levitarum numerum dignatus est aggregare, luminis sui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum *Jesum Christum* Filium suum : qui cum eo vivit & regnat in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum.

Victory of so great a King. Let the Earth also be fill'd with Joy, being illuminated with such resplendent Rays : and let it be sensible, that the Darkness, which overspread the whole World, is chased away by the Splendour of our eternal King. Let our Mother the Church be also glad, finding herself adorn'd with the Rays of so great a Light : and let this Temple resound with the joyful Acclamations of the People. Wherefore, beloved Brethren, you who are now present at the admirable Brightness of this holy Light : I beseech you to invoke with me the Mercy of Almighty God. That he, who has been pleased above my Desert, to admit me into the Number of his Levites, will, by an Effusion of this Light upon me, enable me to celebrate the Praises of this Candle. Thro' our Lord *Jesus Christ* his Son ; who with him and the Holy Ghost lives and reigns
one

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one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and just.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum & justum est.

IT is truly meet and just to proclaim with all the Affection of our Heart and Soul, and with the Sound of our Voice, the invisible God the Father Almighty, and his only Son our Lord *Jesus Christ*. Who paid for us to his eternal Father, the Debt of *Adam*: and by his sacred Blood cancel'd the Guilt contracted by original Sin. For this is the Paschal Solemnity, in which the true Lamb was slain, by whose Blood the Doors of the Faithful are consecrated. This is the Night in which thou formerly

VERE dignum & justum est, invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum *Jesum Christum*, toto cordis ac mentis affectu, & vocis ministerio perficere. Qui pro nobis aeterno Patri, *Adæ* debitum solvit: & veteris piaculi cautionem pio cruore deterfit. Hæc sunt enim Festa Paschalia, in quibus verus ille Agnus occiditur, cujus Sanguine populi fidei consecrantur. Hæc est nox, in qua primum Patres nostros

nostros filios *Israel* eductos de *Egypto*, mare rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum in *Christo* credentes, à vitiis sæculi, & caligine peccatorum segregatos, reddit gratiæ, sociat sanctitati. Hæc nox est, in qua destructis vinculis mortis, *Christus* ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuæ pietatis dignatio! O inæstimabilis dilectio charitatis; ut servum redimeres, filium tradidisti. O certe necessarium *Adæ* peccatum, quod *Christi* morte deletum est! O felix culpa quæ talem ac tantum meruit habere redemptorem! O vere beata nox, quæ sola meruit scire tempus & horam, in qua *Christus* ab in-

brought'st forth our Forefathers the Children of *Israel* out of *Egypt*, leading them dry-foot thro' the Red-Sea. This then is the Night, which dissipated the Darknes of Sin, by the Light of the Pillar. This is the Night, which now delivers all over the World those that believe in *Christ*, from the Vices of the World and Darknes of Sin, restores them to Grace, and cloaths them with Sanctity. This is the Night, in which *Christ* broke the Chains of Death, and ascended Conqueror from Hell. For it avail'd us nothing to be born, unless it had avail'd us to be redeem'd. O how admirable is thy Goodness towards us! O how inestimable is thy Love! Thou hast deliver'd up thy Son, to redeem a Slave. O truly necessary Sin of *Adam*, which the Death of *Christ* has blotted out! O happy Fault, that merited such and so great a Redeemer! O truly blessed Night, which
alone

alone deserves to know the time and hour, when Christ rose again from Hell. This is the night of which it is written: *And the Night shall be as light as the Day: and the Night is my Illumination in my Delights.* Therefore the Sanctification of this Night blots out Crimes, washes away Sins, and restores Innocence to Sinners, and Joy to the Sorrowful. It banishes Enmities, produces Concord, and humbles Empires.

feris resurrexit. Hæc nox est, de qua scriptum est: *Et nox sicut dies illuminabitur: & nox illuminatio mea in deliciis meis.* Hujus igitur sanctificatio noctis fugat scelera, culpas lavat, et reddit innocentiam lapsis, & mœstis lætitiā. Fugāt odia, concordiam parat, et curvat imperia.

Here the Deacon fixes the five Grains of Incense in the candle, in form of a cross.

Therefore on this sacred Night, receive, O holy Father, the Evening Sacrifice of this Incense, which thy holy Church by the Hands of her Ministers presents to thee in this solemn Oblation of this Wax Candle, made out of the Labour of Bees, and now we know the Excellence of this Pillar, which the sparkling Firelights for the Honour of God.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum, quod tibi in hac carei oblatione solemnī, per Ministrorum manes, de operibus apum, Sacrosancti reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignes accendit.

Here

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Here the Deacon lights the candle with one of the three candles on the rod.

Qui licet sit divisus
in partes, mutuati ta-
men luminis detrimen-
ta non novit. Alitur
enim liquentibus ceris,
quas in substantiam
pretiosæ hujus lampa-
dis, apⁱs mater eduxit.

Which Fire, tho' now
divided, suffers no loss
from the Communication
of its light. Because it
is fed by the melted wax,
which its Mother the Bee
made for the composition
of the precious Lamp.

Here the Lamps are lighted.

O vere beata nox,
quæ exspoliavit *Ægyptios*,
ditavit *Hebræos*.
Nox in qua terrenis
cœlestia, humanis di-
vina junguntur. Ora-
mus ergo te, Domine,
ut cereus iste in hono-
rem tui nominis conse-
cratus, ad noctis hu-
jus caliginem destruen-
dam, indeficiens per-
severet: & in odorem
suevitatis acceptus, su-
pernis luminaribus mis-
creatur. Flammas ejus
Lucifer matutinus in-
veniat. Ille (inquam)
Lucifer, qui nescit oc-
casum. Ille, qui re-
gressus ab inferis, hu-
mano generi seremus
illuxit. Precamur ergo

O truly blessed Night,
which plunder'd the *E-*
gyptians, and enrich'd the
Hebrews. A Night in
which Heaven is united
to Earth, and God to
Man. We beseech thee
therefore, O Lord, that
this Candle, consecrated
to the Honour of thy
Name, may continue
burning to dissipate the
Darkness of this Night:
and being accepted as a
sweet-smelling Savour,
may be united with the
celestial lights. Let the
Morning-Star find it
burning. I mean that
Star which never sets.
Who being return'd from
Hell, shined with bright-
ness on Mankind. We
be

befeech thee therefore, O Lord, to grant us peaceable Times during these Paschal Solemnities, and with thy constant Protection to rule, govern and preserve us thy Servants, all the Clergy, and the devout laity, together with our Holy Father Pope *N.* and our Bishop *N.* Regard also our most devout King *N.* and since thou know'st, O God, the Desires of his Heart, grant by the ineffable Grace of thy Goodness and Mercy, that he may enjoy with all his People the Tranquility of perpetual Peace, and heavenly victory. Thro' the same Lord Jesus Christ thy Son; who, with thee and the Holy Ghost, lives and reigns one God for ever and ever.

R. Amen.

te Domine ut nos famulos tuos, omnemque clerum, & devotissimum populum, unicum beatissima Papa nostro *N.* & Antistite nostro *N.* quietate temporam concessa in his paschalibus gaudiis assidua protectione regere, gubernare, et conservare digneris. Respice etiam ad devotissimum Regem nostrum *N.* cujus, tu Deus, desiderii vota prænoscens, ineffabili pietatis & misericordiæ tuæ munere tranquillum perpetuæ pacis tempus accommoda, & cœlestem victoriam cum omni populo suo. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit & regnet in unitate Spiritus sancti, Deus per omnia sæcula sæculorum.

R. Amen.

After the Benediction of the Pascal-candle, the Prophecies are read, and the catecumens are instructed and prepared to receive Baptism.

Pro-

Prophetia prima,
Gen. I.

IN principio creavit
Deus Cœlum & Ter-
ram. Terra autem e-
rat inanis, & vacua, &
tenebræ erant super fa-
ciem abyssi: et spiritus
Dei ferebatur super a-
quas. Dixitque Deus:
Fiat lux. Et facta est
lux. Et videt Deus luc-
cem quod esset bona:
& devisit lucem à tene-
bris. Appellavitque lu-
cem diem, et tenebras
noctem. Et tumque est
vespere & mane dies u-
nus. Dixit quoque De-
us: Fiat firmamentum
in medio aquarum, &
devidat aquas ab aquis,
Et fecit Deus firma-
mentum, divisitque a-
quas, quæ erant sub
firmamento, ab his
quæ erant super firma-
mentum. Et factum est
ita. Vocavitque Deus
firmamentum, cœlum.
Et factum est vespere
& mane dies secun-
dus. Dixit vero De-
us: Congregentur aquæ
quæ sub cœlo sunt, in

The First Prophecy,
Gen. I.

IN the Beginning God
created Heaven and
Earth. And the Earth
was without Form and
void, and Darknes was
upon the Face of the
Deep: and the Spirit of
God moved over the Wa-
ters. And God said: Be
Light made. And Lights
was made. And God saw
the Light that it was
good: and he divided the
Light from Darknes.
And he call'd the Light,
Day, and the Darknes,
Night: and the Evening
and Morning were the
first Day. God also said:
Let there be a Fima-
ment in the middle of
the Waters. And let it
divide the Waters from
the Waters. And God
made a Firmament, and
divided the Waters that
were under the Firma-
ment, from those that
were above the Firma-
ment. And it was done
so. And God call'd the
Firmament, Heaven: and
the Evening and the
Morning

Morning were the second Day. And God said: Let the Waters that are under the Heaven, be gather'd together into one Place: and let the dry Land appear. And it was done so. And God call'd the dry Land, Earth, and he call'd the Gathering together of the Waters, Seas. And God saw that it was good. And he said: Let the Earth shoot forth the Herb that is green and yields Seed, and the Fruit-tree yielding Fruit according to its Kind, whose Seed may be in itself upon the Earth. And it was done so. And the Earth brought forth the Herb that is green and yields Seed according to its Kind, and the Tree bears Fruit, and has each its Seed according to its kind. And God saw that it was good. And the Evening and the Morning were the third Day. And God said: Let there be made Lights in the Firmament of Heaven, and divide the Day and the Night, and let

locum unum, & appareat arida. Factumque est ita. Et vocavit Deus aridam terram, congregationesque aquarum appellavit maria. Et vidit Deus, quod esset bonum, et ait: Germinet terra herbam virentem, et facientem semen: et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum lignumque faciens fructum, & habens unumquodque sementum secundum speciem suam. Et vidit Deus, quod esset bonum. Factumque est vespere et mane, dies tertius. Dixit autem Deus: Fiant luminario in firmamento cœli, et devidant diem ac noctem: & sint in signa, & tempora, & dies, & annos: et luceant in firmamento cœli, & illuminent terram. Et factum est ita. Fecitque

que Deus duo lumina-
ria magna : luminaria
majus, ut præflet diei :
& luminaria minus, ut
præflet nocti : & stel-
las. Et posuit eas in fir-
mamento cœli, ut lu-
cerent super terram, &
præflet diei ac nocti,
& dividerunt lucem ac
tenebras. Et vidit De-
us, quod esset bonum.
Et factum est vespere
& mane, dies quartus.
Dixit etiam Deus : Pro-
ducant aquæ reptile a-
nimæ viventis, & vola-
tile super terram, sub
firmamento cœli. Cre-
avitque Deus cetegran-
dia, & omnem animam
viventem, atque mota-
bilem, quam produxe-
rant aquæ in species
suas : et omne volatile,
secundum genus suum.
Et vidit Deus, quod ef-
fet bonum : Benedixit-
que eis, dicens : Cres-
cite, & multiplicami-
ni, & replete aquas ma-
ris : avesque multipli-
centur super terram. Et
factum est vespere &
mane, dies quintus.
Dixit quoque Deus :

them be for Signs and
Seasons, and for Days
and Years : to shine in
the Firmament of Heaven,
and give light to the
Earth, And it was done
so. And God made two
great lights : a greater
light to govern the Day,
and a lesser light to go-
vern the Night ; and he
made also the Stars. And
he put them in the Firma-
ment of Heaven, to shine
upon the Earth. and to
govern the Day and the
Night, and to divide the
light and the darkness.
And God saw that it was
good. And the Evening
and the Morning were
the fourth day. God said
also : Let the Waters pro-
duce Creeping Creatures
having life, and Birds
flying above the Earth
under the Firmament of
Heaven. And God crea-
ted huge Whales, and
every living and moving
Creature, which the wa-
ters brought forth accord-
ing to their Kind, and
every flying Bird accord-
ing to its kind. And God
saw that it was good.
And

And he bless'd them, saying: Increase and multiply, and fill the Waters of the Sea; and let the Birds multiply on the Earth. And the Evening and Morning were the fifth day. God said also, let the Earth bring forth living Creatures in their kind: Cattle and Creeping Things, and Beasts of the Earth according to their Kinds. And it was done so. And God made the Beasts of the Earth according to their Kinds, and Cattle, and all the Creeping Things of the Earth in their Kinds. And God saw that it was good: and he said: Let us make Man to our own Image and likeness: and let him have dominion over the Fishes of the Sea, and the Birds of the Air, and the Beasts, and the whole Earth, and every Creeping Thing that moves upon the Earth. And God created Man to his own Image: he created him to the Image of God: he created them Male

producat terra animam viventem in genere suo: jumentæ et reptilia, & bestias terræ secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas: & jumenta & omne reptile terræ in genere suo. Et vidit Deus, quod esset bonum: et ait: Faciamus hominem ad imaginem & similitudinem nostram, et præsit piscibus maris, & volatilibus cœli, et bestiis, universæque terræ, omni-que reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem her-
bam

ham
supe
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ham afferentem semen
super terram, & uni-
versa ligna, quæ ha-
bent in semetipsis se-
mentum generis sui, ut
sint vobis in escham;
& cunctis animantibus
terræ, omnique volucris
cœli, & universis quæ
moventur in terra, &
in quibus est anima vi-
vens, ut habeant ad
vescendum. Et factum
est ita. Viditque Deus
cuncta quæ fecerat: &
erant valde bona. Et
actum est vespere &
mane, dies sextus. Igi-
tur perfecti sunt cœli
& terra, & omnis or-
natus eorum. Comple-
vitque Deus dei septimo
opus suum quod fece-
rat: & requievit die
septimo ab universo o-
pere quod prararat.

and Female. And God
blest'd them and said; In-
crease and multiply, and
fill the Earth and subdue
it: and rule over the
Fishes of the Sea, and the
Birds of the Air, and all
the living Creatures that
move upon the Earth.
And God said: Behold I
have given to you every
herb yielding Seed upon
the Earth, and all the
Trees that have in them-
selves Seed of their own
Kind, to be your Food:
and to all the animals
of the Earth, and every
Bird of the Air, and to
all that move upon the
Earth, and in which there
is life, for them to feed
upon. And it was done
so. And God saw all the
Things that he had made;
and they were very good.
And the Evening and the
Morning were the sixth
Day. Thus the Heavens
and the Earth and all
their Beauty were per-
fected. And the seventh
Day God ended the
Work which he had
made: and he rested the
seventh Day from all the

R

Work

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Work which he had done.

The Priest says.

Let us pray.

The Deacon.

Let us bend our Knees.

The Subdeacon.

Rise up.

Sacerdos dicit.

Ormeus.

Diaconus.

Flectamus genua.

Subdiaconus.

Levate.

The P R A Y E R.

O God, who hast wonderfully created Man, and more wonderfully redeem'd him : grant us, we beseech thee, such Strength of Mind and Reason against the Allurements of Sin, that we may deserve to obtain eternal Joys. Thro' Jesus Christ our Lord. R. Amen.

The second Prophecy,

Gen. 5. 6. 7. 8.

NO E when he was five hundred Years old, begat *Sem, Cham,* and *Japheth.* And after that Men began to multiply upon the Earth, and had begotten Daughters, the Sons of God seeing that the Daughters of

DEUS, qui mirabiliter creasti hominem, & mirabilius redemisti: da nobis, quaesumus, contra oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia pervenire. Per Dominum nostrum Jesum Christum, &c. R. Amen.

Prophetia Secunda.

Gen. 5. 6. 3. 8.

NO E vero cum quingentorum esset annorum, genuit *Sem, Cham, & Japhet.* Cumque cœpissent homines multiplicari super terram, & filias procreassent: videntes filii Dei filias hominum quod

quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant, Dixitque Deus: Non permanebit spiritus meus in homine in æternum, quia caro est. Eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt: isti sunt potentes à sæculo viri famosi. Videns autem Deus quod multa malitia hominum esset in terra, & cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum, quod hominem fecisset in terra. Et tactus dolore corporis intrinsecus: Delebo (inquit) hominem quem creavi, à facie terræ, ab homine usque ad animantia, à reptili usque ad volucres cœli: pœnitet enim me fecisse eos. Noë vero invenit gratiam coram Domino.

Men were beautiful, took to themselves for Wives out of all whom they had chosen. And God said: My Spirit shall not remain in Man for ever, because he is Flesh: and his Days shall make up an hundred and twenty Years. And there were Giants on the Earth in those Days. For after the Sons of God had accompanied with the Daughters of Men, they brought forth Children, who are those mighty Men, famous in all ages. And God seeing that the malice of Men was great upon the Earth, and that all the thoughts of their hearts were bent upon Evil at all times, he repented him that he had made Man upon the Earth. And being inwardly touch'd with Sorrow of heart: I will exterminate, says he, Man whom I have created from the Face of the Earth, from Man even to the Beasts, from the creeping thing even to the birds of the air. For

it repents me that I have made them. But *Noe* found grace with the Lord. These are the generations of *Noe*: *Noe* was a just and perfect Man in his generations; he walk'd with God. And he begat three Sons, *Sem*, *Cham*, and *Japheth*, And the Earth was corrupted before God, and fill'd with Iniquity. And when God saw that the Earth was corrupted (for all Flesh had corrupted its way upon the Earth) he said to *Noe*: the End of all Flesh is come before me: the Earth is fill'd with Iniquity from the Face of them, and I will destroy them with the earth. Make thee an Ark of Timber planed. Thou shalt make little Cabins in the Ark, and pitch it within and without with Bitumen. And thus shalt thou make it. The length of the Ark shall be three hundred Cubits, the Breadth fifty Cubits, and its Height thirty Cubits. Thou shalt make a Window in the

Hæ sunt generationes *Noe*. *Noe* vir justus atque perfectus fruit in generationibus suis; cum Deo ambulavit. Et genuit tres filios, *Sem*, *Cham*, & *Japheth*. Corrupta est autem terra coram Deo, & repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corrumpit viam suam super terram) dixit ad *Noe*: Finis universæ carnis venit coram me: repleta est terra iniquitate à facie eorum, & ego disperdam eos cum terra. Facti tibi arcæ de lignis levigatis. Mansiunculas in arca facies: & bitumine linies intrinsecus & extrinsecus. Et sic facies eam. Tricentorum cubitorum erit longitudo arcæ: quinquaginta cubitorum lalitudo: & triginta cubitorum altitudo illius. Feneſtram in arca facies: & in cubito consummabis summitatem ejus. Ostium autem arcæ pone ex latere

teredeorsum. Cœnacula & tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua Spiritus vitæ est subter cœlum. Univerfa quæ in terra sunt, consummentur: Ponamque fœdus meum tecum: & ingredieris arcam, tua, & filii tui, uxor tua, & uxores filiorum tuorum tecum. Et ex cunctis animalibus universæ carnis bina induces in arcam, ut vivant tecum: masculini sexus & femini. De volucris iuxta genus suum, & de jumentis in genere suo, & ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandari possunt, & comportabis upud te: & erunt tam tibi, quam illis in cibum. Fecit ergo *Noë* omnia, quæ præceperat illi Deus.

Ark, and thou shalt make it a Cubit in Height; and thou shalt set the Door of the Ark at the Side below; thou shalt make in it Rooms and third Stories. Behold I will bring a Flood of Waters upon the Earth, that I may destroy all Flesh, in which there is the Breath of Life under the Heaven. All Things that are on the Earth, shall be consumed. And I will make my Covenant with thee: and thou shalt enter into the Ark, and thy Sons, thy Wife, and the Wives of thy Sons with thee, and thou shalt bring into the Ark to live with thee, Pairs of all living Creatures of all Flesh, of the Male and Female Sex. Of Birds according to their Kind, and of Beasts in their kind, and of every creeping thing of the Earth, according to its Kind: Pairs of all shall enter with thee, that they may live. Thou shalt therefore take with thee of all meats that may be eaten,

and lay them up by thee: and they shall be Food both for Thee and Them. *Noe* therefore did all the Things which God had commanded him. And he was six hundred Years old, when the Waters of the Flood overflow'd the Earth. All the Springs of the great Deep broke out, and the Flood-gates of Heaven were open'd: and the Rain fell upon the Earth forty Days and forty Nights. In the very Point of that Day, *Noe*, and *Sem*, and *Cham*, and *Japheth*, his Sons, his Wife, and the three wives of his Sons with them enter'd into the Ark: they and every Living Creature according to its Kind, and all Cattle in their Kind, and every Thing that moves upon the Earth, in its Kind, and every Bird according to its Kind. Now the Ark floated upon the Waters. And the Waters swelled exceedingly above the Earth, and all the high Mountains under the whole Heaven were co-

Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt autem omnes fontes abyssi magnæ, & cataractæ cœli apertæ sunt: & facta est pluvia super terram quadraginta diebus & quadraginta noctibus. In articulo diei illius ingressus est *Noe*, & *Sem*, & *Cham*, & *Japheth*, filii ejus, uxor illius, & tres uxores filiorum ejus cum eis in arcam: ipsi & omne animal, secundum genus suum, universaque jumenta in genere suo, & omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo cœlo. Quindecim cubitis altior fuit aqua super montes, quos operuebat. Consumptaque est
omnis

omnis caro quæ movebatur super terram, volucrum, animantium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus *Noe*, & qui cum eo erant in arca: Obtinueruntque aquæ terram centum quinquaginta diebus. Recordatus autem Deus *Noe*, cunctorumque animantium, & omnium jumentorum, qui erant cum eo in arca: adduxit spiritum super terram, & imminutæ sunt aquæ. Et clausi sunt fontes abyssi, & cataractæ cœli: & prohibitæ sunt pluvie de cœlo. Reverseque sunt aquæ de terra, euntes & redeuntes: & cœperunt minui post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens *Noe* fenestram arcæ quam fecerat, dimisit corvum; qui egrediebatur, et non revertebatur, donec sicarentur aquæ super terram. Emisit quoque

ver'd. The Water was fifteen Cubits higher than the Mountains which it cover'd. And all the Flesh was destroy'd that moved upon the Earth, of Birds, Cattle, Beasts, and all Creeping Things that creep upon the Earth. Only *Noe* remain'd, and they that were with him in the Ark. And the Waters cover'd the Earth an hundred and fifty Days. But God remembering *Noe*, and all the Living Creature, and all the Cattle, that were with him in the Ark, made a Wind blow upon the Earth, and the Waters decreased. And the Springs of the Deep and the Flood-gates of Heaven were shut up: and the Rains from Heaven were stopt. And the Waters going and coming went off from the Earth: and they began to decrease after an hundred and fifty Days. And after forty Days were pass'd, *Noe* opening the Windows of the Ark which he had made, let

out a Raven, which went out and return'd not, until the Waters were dried upon the Earth. He sent out also a Dove after him, to see if the Waters were yet gone off from the Face of the Earth. Which, having not found where to rest her foot, return'd to him into the Ark: for the Waters were upon the whole Earth; and he stretch'd out his Hand, and having caught her, brought her into the Ark. And having expected seven Days more, he again sent the Dove out of the Ark. But she came to him in the Evening, carrying in her Bill an Olive-branch with green Leaves. *Noe* therefore understood that the Waters were gone off from the Earth. Nevertheless he expected seven Days more: and he sent out the Dove, which returned no more to him. And God spake to *Noe*, saying: Go out of the Ark, thou and thy Wife, thy Sons, and the Wives of thy Sons with thee.

columbam post eum, ut videret, si jam cessassent aquæ super faciem terræ. Quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam. Aquæ enim erant super universam terram. Extenditque manum, & apprehensam intulit in arcam. Expectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca: at illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo *Noe*, quod cessassent aquæ super terram. Expectavitque nihilominus septem diebus aliis, & emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad *Noe*, dicens: Egredere de arca tu, & uxor tua, filii tui, & uxores filiorum tuorum tecum. Cuncta animantia quæ sunt apud te, ex omni carne tam in volatilibus, quam in bestiis, &

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& universis reptilibus
quæ reptant super ter-
ram, educ tecum, &
ingredimini super ter-
ram: Crescite, & mul-
tiplicamini super eam.
Egressus est ergo *Noë*,
& filii ejus, uxor illius,
& uxores filiorum ejus
cum eo. Sed & omnia
animantia, jumenta &
reptilia quæ reptant
super terram, secun-
dum genus summ, e-
gressa sunt de arca.
Ædificavit autem *Noë*
altare Domino; & tol-
lens de cunctis pecori-
bus & volucris mun-
dos, obtulit holocausta
super altare. Odoratus-
que est Dominus odo-
rem suavitatis.

Bring out with thee all
the Living Creatures of
all Flesh, that are with
thee, as well among the
Birds as among the Beasts,
and all Creeping Things
that creep upon the Earth,
and goye upon the Earth:
increase and multiply up-
on it. *Noë* therefore went
out, and his Sons, his
Wife, and the Wives of
his Sons with him. All
the Living Creatures, the
Cattle, and the Creeping
Things that creep upon
the Earth according to
their Kind, went also out
of the Ark. And *Noë*
erected an Altar to the
Lord: and taking some
of all the Cattle and Birds
that were clean, he of-
fer'd Holocausts upon the
Altar. And the Lord
smell'd the sweet Savour.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Rise up.

The P R A Y E R.

DEus incommutabi-
lis virtus & lumen
æternum: respice propi-

O God, whose Power
is unchangeable and
Light eternal: merciful-

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ly regard the wonderful Sacrament of thy whole Church, and by an Effect of thy perpetual Providence perform with Tranquillity the Work of human Salvation: and let the whole World experience and see, that what was fallen is raised up, what was old is made new, and all Things are re-establish'd thro' him that gave them their first Being, our Lord *Iesus Christ*. Who lives and reigns with thee, &c.

The Third Prophecy.

Gen. 22.

IN those Days: God tempted *Abraham*, and said to him: *Abraham, Abraham*. And he answer'd: I am here. He said to him: Take *Isaac* thy only begotten Son, whom thou lovest, and go into the Land of *Visi-on*: and there thou shalt offer him for an Holocaust upon one of the Mountains, which I shall shew thee. *Abraham* therefore rising in the Night, saddled his Ass,

tius ad totius Ecclesiæ tuæ mirabile Sacramentum, & opus salutis humanæ perpetuæ dispositionis effectu tranquillus operare: totusque mundus experiatur & videat, dejecta erigi, invetera renovari, & per ipsum redire omnia in integrum, à quo sumpserunt principium, Dominum nostrum *Iesum Christum* Filium tuum: qui tecum vivit & regnat, &c.

Propheta Tertia.

Gen. 22.

IN diebus illis: Tentavit Deus *Abraham*, & dixit ad eum: *Abraham, Abraham*. At ille respondit: Adsum. Ait illi: Tolle filium tuum unigenitum, quem diligis, *Isaac*, & vade in terram *Visionis*: & offeres eum ibi in holocaustum super unum montem, quem monstravero tibi. Igitur *Abraham* de nocte confurgens, stravit asinum suum, ducens secum du-

os juvenes, & *Isaac* filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum, quem præceperat ei Deus. Die autem tertio elevatis oculis, vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino: Ego & puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, & imposuit super *Isaac* filium suum: ipse vero portabat in manibus ignem & gladium. Cumque duo pergerent simul, dixit *Isaac* patri suo: Pater mi: At ille respondit: Quid vis, fili? Ecce (inquit) ignis & ligna, ubi est victima holocausti? Dixit *Abraham*: Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter: veneruntque ad locum quem ostenderat ei Deus: in quo ædificavit altare: & desuper ligna composuit. Cumque colligasset *Isaac* filium

taking with him two Young Men and his Son *Isaac*. And when he had cut the Wood for the Holocaust, he went to the Place, whither God had commanded him. And the third Day lifting up his Eyes, he saw the Place afar off: and he said to his Servants: Stay here with the Ass: I and my Boy will make haste to that Place, and will return to you, after we have adored. He took also the Wood for the Holocaust, and laid it upon his Son *Isaac*: but he himself carried in his Hands the Fire and a Sword. And as they two went together, *Isaac* said to his Father: Father! And he answer'd: What wilt thou have, Son? Behold, says he, the Fire and the Wood: where is the Victim for the Holocaust? And *Abraham* said: Son, God will provide himself a Victim for the Holocaust. They went on therefore together, and came to the Place which God had shewn him, in which

which he built an Altar, and laid the Wood in order upon it : and having bound his Son *Isaac*, he laid him on the Altar over the Pile of Wood. And he stretch'd out his Hand, and took up the Sword, to sacrifice his Son. And behold an Angel of the Lord cried out from Heaven, saying : *Abraham, Abraham*. Who answer'd : I am here. And he said to him : Stretch not out thy Hand upon the Boy, nor do any thing to him : now I know that thou fear'st God, and hast not spared thy only begotten Son for my Sake. *Abraham* lifted up his Eyes, and saw behind his Back a Ram, that was held fast by the Horns among the Briers, which he took and offer'd for an Holocaust instead of his Son. And he call'd the Name of that Place, *The Lord sees*. Hence even to this Day it is said : On the Mountain *God shall see*. And the Angel of the Lord call'd *Abraham* a second time from

suum, posuit eum in altare super struem lignorum. Extenditque manum, & arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cœlo clamavit, dicens : *Abraham, Abraham*, Qui respondit : Adsum. Dixitque ei : Ne extendas manum super puerum, neque facies illi quidquam : nunc cognovi quod timeas Deum, & non pepercisti unigenito filio tuo propter me. Levavit *Abraham* oculos, viditque post tergum arietem inter vepres hærentem cornibus : quem assumens, obtulit holocaustum pro filio. Appellavitque nomen loci illius, *Dominus videt*. Unde usque hodie dicitur : In monte *Dominus videbit*. Vocavit autem Angelus Domini *Abraham* secundo de cœlo, dicens : Per me ipsum juravi, dicit Dominus : quia fecisti hanc rem, & non pepercisti filio tuo unigenito

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nito propter me, benedicens benedicam tibi, & multiplicabo semen tuum sicut stellas cœli, & velut arenam, quæ est in littore maris. Possidebit semen tuum portas inimicorum suorum, & benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reversus est *Abraham* ad pueros suos, abieruntque *Bersabee*, simul, & habitavit ibi.

Heaven, saying: By myself I have sworn, says the Lord: because thou hast done this thing, and hast not spared thy only begotten Son for my Sake: I will bless thee, and multiply thy Posterity as the Stars of Heaven, and as the Sand that is on the Sea Shore. Thy Posterity shall possess the Cities of their Enemies, and all the Nations of the Earth shall be bless'd in thy Posterity, because thou hast obey'd my Voice. And *Abraham* return'd to his Servants, and they went to *Bersabee* together, and he dwelt there.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Rise up.

The PRAYER.

DEus, fidelium pater summe, qui in toto orbe terrarum, promissionis tuæ filios diffusa adoptionis gratia multiplicas: & per Paschale Sacramentum

O God, the Sovereign Father of the Faithful, who all over the World multipliëst the Children of thy Promise by the Grace of thy Adoption: and makest thy

thy Servant *Abraham*, according to thy Oath, the Father of all Nations by this Paschal Sacrament : grant that thy People may worthily receive the Grace of thy Vocation. Thro' our Lord.

The Fourth Prophecy,
Exod. 14.

IN those Days: It came to pass in the Morning Watch, and behold the Lord looking on the Camp of the *Egyptians* thro' the Pillar of Fire and of the Cloud, slew their Army, and overthrow the wheels of their Chariots, and they were carried into the Deep. The *Egyptians* therefore said: Let us fly from *Israel*, for the Lord fights for them against us. And the Lord said to *Moses*: Stretch out thy Hand upon the Sea, that the Waters may return upon the *Egyptians*, upon their Chariots and Horsemen. And when *Moses* had stretch'd out his Hand towards the Sea, it return'd at Break of Day to its

Abraham puerum tuum universarum, sicut iurasti, gentium efficis patrem: da populis tuis dignæ ad gratiam tuæ vocationis introire. Per Dominum nostrum *Jesus Christum*, &c.

Prophetia Quarta,
Exod. 14.

IN diebus illis: Factum est in vigilia matutina, & ecce respiciens Dominus super castra *Ægyptiorum* per columnam ignis & nubis, interfecit exercitum eorum, & subvertit rotas currum ferebanturque in profundum. Dixerunt ergo *Ægyptii*: Fugiamus *Israel*: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad *Moysem*: Extende manum tuam super mare, ut revertantur aquæ ad *Egyptios*, super currus & equites eorum. Cumque extendisset *Moyse*s manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque *Egyptiis* occurre-

occurrerunt aquæ, & involvit eos Dominus in mediis fluctibus. Reversa quæ sunt aquæ, & operuerunt currus & equites cuncti exercitus *Pharaonis*, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem *Israel* perrexerunt per medium sicci maris: & aquæ eis erant quasi pro muro à dextris & à sinistris. Liberavitque Dominus in die illo *Israel* de manu *Ægyptiorum*. Et viderunt *Ægyptios* mortuos super littus maris, & manum magnam quam exercuerat Dominus contra eos: Timuitque populus Dominum, & crediderunt Domino & *Moyfi* servo ejus. Tunc cecinit *Moyfes*, & filii *Israel* carmen hoc Domino, & dixerunt.

Tractus. Cantemus Domino: gloriose enim honorificatus est: e-

former Place: and the Waters met the *Egyptians* flying away, and the Lord involved them in the Middle of the Waves. And the Waters return'd and cover'd the Chariots and Horsemen of *Pharoah's* whole Army, who following the *Israelites* had enter'd into the Sea, neither did there remain so much as one of them. And the Children of *Israel* march'd thro' the Middle of the dry Sea, and the Waters were like a Wall on their Right and Left: and the Lord on that Day deliver'd *Israel* out of the Hands of the *Egyptians*. And they saw the *Egyptians* dead on the Sea shore, and the great Power which the Lord had shewn against them: and the People fear'd the Lord, and they believed the Lord and his Servant *Moses*. Then *Moses* and the Children of *Israel* sang this Song to the Lord, and said.

The Tract. Let us sing to the Lord: for he is gloriously honour'd: he
has

has thrown the Horse and his Rider into the Sea; he became my Helper and Protector for my Safety. *V.* This is my God, and I will honour him: the God of my Father, and I will extol him. *V.* He is the Lord that destroys Wars: the Lord is his Name.

quum & ascensorem projecit in mare: adiutor & protector factus est mihi in salutem. *V.* Hic Deus meus: & honorificabo eum: Deus Patris mei, & exaltabo eum. *V.* Dominus conterens bella: Dominus nomen est illi.

Let us pray.

Oremus.

Let us bend our Knees.

Flectamus genua.

Rise up.

Levate.

The PRAYER.

O God, whose ancient Miracles we see renew'd in our Days: whilst by the Water of Regeneration thou workest for the Salvation of the Gentiles, that which by the Power of thy Right-hand thou didst for the Delivery of one People from the *Egyptian* Persecution: grant that all the Nations of the World may become the Children of *Abraham*, and partake of the Dignity of the People of *Israel*. Thro' our Lord.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum quod uni populo à persecutione *Ægyptiaca* liberando, dexteræ tuæ potentia contulisti, id in salutem Gentium per aquam regenerationis operatis: præsta ut in *Abrahæ* filios & in *Israeliticam* dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, &c.

Pro-

Prophetia Quinta.

Isa. 54. 55.

HÆC est hæreditas fervorum Domini, & iustitia eorum apud me, dicit Dominus. Omnes sitients venite ad aquas : & qui non habetis argentum, properate, emite, et comedite : venite, emite absque argento, & absque ulla commutatione vinum & lac. Quare appenditis argentum non in panibus, & laborem vestrum non in saturitate ? Audite audientes me, et comedite bonum, & delectabitur in crassitudine anima vestra. Inclinate aurum vestram & venite ad me : audite, & vivit anima vestra, & feriam vobiscum pactum sempiternum, misericordias *David* fideles. Ecce, testem populis dedi eum, ducem, ac præceptorem Gentibus. Ecce, Gentem quam nesciebas, vocabis : & gentes, quæ te non cognoverunt, ad te

The Fifth Prophecy,

Isa. 54. 55.

THIS is the Inheritance of the Servants of the Lord, and their Justice with me, says the Lord. All ye that thirst, come to the Waters : and ye that have no Silver, make haste, buy, and eat : come buy Wine and Milk without Silver, and without any Exchange. Why do you spend your Silver not for Bread, and your Labour not for that which satisfies ? Hearken diligently to me, and eat what is good, and your Soul shall be delighted with Fatness. Incline your Ear and come to me : hear, and your Soul shall live, and I will make an everlasting Covenant with you to be faithful to *David*. Behold I have given him for a Witness to the People, for a Chief, and a Master to the Gentiles. Behold thou shalt call a Nation, which thou knewest not : And the Nations that knew thee not shall run to thee, because

cause of the Lord thy God, and the Holy One of *Israel*, because he has glorified thee. Seek ye the Lord, whilst he may be found: invoke him, whilst he is nigh. Let the impious man forsake his Way, and the unjust Man his thoughts, and return to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon. For my Thoughts are not your Thoughts: nor are your ways, my ways, says the Lord. because as the Heavens are exalted above the Earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the Rain and Snow comes down from Heaven, and returns no more thither, but inebriates the Earth, and waters it, and makes it spring, and gives Seed to him that sows, and Bread to him that eats: so shall my word be, that shall come out of my Mouth: It shall not return ineffectual, but shall

current, propter Dominum Deum tuum & Sanctum *Israel*, quia glorificavit te. Quærite Dominum dum invenire potest: invocate eum, dum prope est. Derelinquat impius viam suam, & vir iniquus cogitationes suas, & revertatur ad Dominum, & miserebitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ: neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli à terra, sic exaltatæ sunt viæ meæ à viis vestris, & cogitationes meæ à cogitationibus vestris. Et quomodo descendit imber, et nix de cœlo, & illuc ultra non revertitur, sed inebriat terram, et infundit eam, & germinare eam facit, et dat semen ferenti, & panem comedenti: sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacu-

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um, sed faciet quæcum-
que volui, & prospera-
bitur in his ad quæ
misi illud, dicit Domi-
nus omnipotens.

dowhatever I would have
it, and shall succeed in
those Things for which I
sent it, says the Lord
Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Rise up.

The P R A Y E R.

OMnipotens sempi-
terne Deus, mul-
tiplica in honorem no-
minis tui quod patrum
fidei spondidisti: &
promissionis filios sacra
adoptione dilata; ut
quod priores sancti non
dubitaverunt futurum,
Ecclesiæ tuæ magna jam
ex parte cognoscat im-
pletum. Per Dominum
nostrum *Jesum Chris-*
tum.

ALmighty and eternal
God, multiply for
the Honour of thy Name
what thou did'st promise
to the Faith of our Fore-
fathers: and increase by
thy sacred Adoption the
Children of that Promise;
that what the ancient
Saints doubted not would
come to pass, thy Church
may now find in a great
Part accomplish'd. Thro'
our Lord.

Prophetia Sexta,
Baruch 3.

The Sixth Prophecy.
Baruch 3.

AUDI, *Israel*, man-
data vitæ: auri-
bus precipe, ut scias
prudentiam. Quid est,
Israel, quod in terra
inimicorum es? Inve-
terasti id terra aliena.

HEAR, *Israel*, the
Commandments of
Life: give ear, that thou
may'st know Prudence.
What is the Matter, *Is-*
rael, that thou art in the
Land of thy Enemies?
Thou

Thou art grown old in a strange Country: thou art defiled with the Dead: thou art reputed among those that descend into Hell. Thou hast forsaken the Fountain of Wisdom. For if thou had'st walk'd in the Way of God, thou had'st certainly dwelt in everlasting Peace. Learn where Prudence is, where Virtue is, where Understanding is: that thou may'st know, at the same time, where there is long Continuance of Life and Victuals, where there is the Light of the Eyes and Peace. Who has found its Abode, and who has enter'd into its Treasures? Where are the Princes of the Gentiles, and those that command the Beasts that are upon the Earth; that play with the Birds of the Air, that heap up Treasure of Silver and Gold, in which Men confide, and there is no End of their Acquisitions? That work in Silver and are solicious, neither is there any find-

Coinquinatus es cum mortuis: deputatus es cum descenditibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul, ubi sit longiturnitas vitæ & victus, ubi sit lumen oculorum, & pax. Quis invenit locum ejus? Et quis introivit in thesauros ejus? Ubi sunt principes Gentium, & qui dominantur super bestias quæ sunt super terram? Qui in avibus cœli ludunt, qui argentum thesaurizant, & aurum in quo confident homines, & non est finis acquisitionis eorum? Qui argentum fabricant, & solliciti sunt, nec est inventio operum illorum. Exterminati sunt, et ad inferos descenderunt, & alii in locum eorum surrexerunt. Juvenes viderunt

viderunt lumen, & habitaverunt super terram: viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est: Non est audita in terra *Chanaan*, neque visa est in *Theman*. Filii quoque *Agar*, qui exquirunt prudentiam qua de terra est, negotiatores *Merrhe* & *Theman*, & fabulatores, & exquisitores prudentia & intelligentiæ: viam autem sapientiæ nescierunt neque meminerunt semitarum ejus. O *Israel*, quam magna est domus Dei, & ingens locus possessiones ejus! Magnus est, & non habet finem: excelsus & immensus. Ibi fuerunt gigantes nominati illi quia ab initio fuerunt, statura magna, scientes bellum, Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam

ing out of their works? They are destroyed, and are gone down to Hell, and others are risen up in their Place. Young Men saw the Light, and dwelt upon the Earth: but they knew not the way of discipline, nor understood its Paths, nor did their Children receive it, it was removed far from their Presence: It has not been heard in the Land of Chanaan, nor seen in Theman. The Children of Agar also, that seek after the Prudence that is from the Earth, the Merchants of Merrhe & Theman, and the Tellers of Fables, and the Searchers of Prudence and Understanding, have not known the ways of wisdom, nor remembered its Paths. O Israel, how great is the House of God, and how vast is the Place it possesses! It is great, and has no End: high and immense. There the Giants were, those renowned Men that were from the Beginning, of great Stature, expert in war.

war. The lord chose not these, nor did they find the way of discipline: and therefore they perished. And because they had not wisdom, they perished by reason of their Folly. Who has ascended into Heaven, and taken her, and brought her out of the Clouds? Who has passed over the Sea, and found her, and brought her before chosen Gold? There is none that can know her Ways, nor that can search out her Paths: but he that knows all Things knows her, and has found her out by his Prudence. He that made the Earth to continue for ever, and filled it with Cattle, and four-footed Beasts: he that sends the Light and it goes: and has called it, and it obeys him with Dread. And the Stars gave Light in their Stations, and rejoiced: they were called, and they said: We are here: and they shined with Pleasure for him that made them. This

non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cælum, et accepit eam, & eduxit eam de nubibus? Quis transfretavit mare, & invenit eam, & attulit eam super aurum electum? Non est qui sciat vias ejus, neque qui excogitet semitas ejus. Sed qui scit universa, novit illam, et adinvenit eam prudentia sua. Qui præparavit terram in sempiterno tempore: & adimplevit eam pecudibus & quadrupedibus. Qui emitit lumen, et vadit: & vocavit illud, & obedit illi in tremore. Stelle autem dederunt lumen in custodiis suis, et lactatae sunt: Vocatae sunt, & dixerunt: Adsumus: Et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non aestimabitur alius ad eum. Hic adinvenit omnem viam disciplinae, & tradidit illam *Jacob* puero suo,

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ſuo et *Israel* dilecto ſuo. Poſt hæc ſuper terram viſus eſt, et cum hominibus converſatus eſt.

is our God, and no other ſhall be eſteem'd before him. It is he that found out all the Ways of Diſcipline, and deliver'd it to *Jacob* his Servant, and to *Israel* his beloved. After theſe things he was ſeen upon Earth, and was converſant with Men.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Riſe up.

The PRAYER.

DEUS, qui Eccleſiam tuam ſemper Gentium vocatione multiplicas : concede propitiuſ, ut quos aqua baptiſmatis abluiſ, continua protectione tuear. Per Dominum noſtrum.

O God, who continually multipliſt thy Church by the Vocation of the Gentiles : mercifully grant thy perpetual Protection to thoſe whom thou waſheſt with the Water of Baptiſm. Thro' our Lord.

Prophetia Septima.
Ezech. 37.

The Seventh Prophecy
Ezech. 37.

IN diebus illis: Facta eſt ſuper me manus Domini, & eduxit me in ſpiritu Domini : & dimiſit me in medio campi, qui erat plenus oſſibus: et circumdux-

IN thoſe Days: The Hands of the Lord was upon me, and carried me in the Spirit of the Lord: and left me in the Middle of a Field that was full of Bones: and he led me
about

about them on every Side. And there were very many of them all over the Field, and exceeding dry. And he said to me: Son of Man, dost thou think that these Bones shall live? And I said: Lord God, thou knowest. And he said to me: Prophecy concerning these Bones: and thou shalt say to them: Ye dry Bones, hear the Word of the Lord. Thus says the Lord God to these Bones: Behold, I will send Breath into you, and ye shall live. And I will lay Sinews on you, and make Flesh grow over you, and extend a Skin upon you, and I will put breath in you, and ye shall live, and know that I am the Lord. And I prophesied as he commanded me: and as I prophesied, there was a Noise, and behold there was a Motion: and the Bones came together, each to its own Joint. And I saw, and behold Sinews and Flesh came upon them, and a Skin

it me per ea in gyrum. Erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis: & dices eis: Ossa arida, audite verbum Domine. Hæc dicit Dominus Deus ossibus his: Ecce, ego introducam in vos Spiritum, & vivetis. Et dabo super vos nervos, & succrescere faciam super vos carnes, & superextendam in vobis cutem, & dabo vobis spiritum, & vivetis: & scietis, quod ego Dominus. Et prophetaui sicut præceperat mihi: sanctus est autem sonitus, prophetantem & ecce commotio: & accesserunt ossa ad ossa unumquodque ad juncturam suam. Et vidi, & ecce super ea nervi, & carnes ascenderunt, & extenta est in eis cutis desuper, & spiritum

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dixit
nare
cinare
dices
dicit
A qu
spiritu
per i
revivi
pheta
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est i
vixer
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de.
Fili
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tum non habebant. Et dixit ad me: Vaticinare ad spiritum, vaticinare fili hominis, & dices ad spiritum: Hæc dicit Dominus Deus: A quatuor ventis veni spiritus, & insuffla super interfectos istos, & reviviscant. Et prophetavi sicut præceperat mihi, & ingressus est in ea spiritus, & vixerunt: & steterunt super pedes suos exercitus grandis nimis valde. Et dixit ad me: Fili hominis, ossa hæc universa, domus *Israel* est: ipsi dicunt: Aruerunt ossa nostra, & periiit spes nostra, & abscissi sumus. Propterea vaticinare, & dices ad eos: Hæc dicit Dominus Deus: Ecce, ego aperiam tumulos vestros, & educam vos de sepulchris vestris, populus meus: & inducam vos in terram *Israel*. Et scietis, quod ego Dominus, cum aperuero sepulchra vestra, & eduxero vos de tumulis vestris, po-

was extended over them: and they had no Breath. And he said to me: Prophesy to the Breath, prophesy, Son of Man, and thou shalt say to the Breath: Thus says the Lord God: Come, O Breath, from the four Winds, and blow upon the Slain, and let them live again. And I prophesied as he commanded me: and Breath enter'd into them, and they lived: and they stood upon their Feet, being an exceeding great Army. And he said to me: Son of Man, all these Bones are the House of *Israel*: they say: our Bones are wither'd, and our Hope is lost, and we are cut off. Therefore prophesy, and thou shalt say to them: Thus says the Lord God: Behold, I will open your Graves, and bring you out of your Sepulchres, O my People: and I will bring you into the Land of *Israel*. And ye shall know, that I am the Lord, when I shall have open'd your

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Sepulchres, and brought you out of your Graves, O my People : and put my Spirit into you, and ye shall live, and I shall make you rest in your own Land, says the Lord Almighty.

Let us pray.

Let us bend our Knees.

Rise up.

pule meus : & dederam spiritum meum in vobis, & vixeritis, & requiescere vos faciam super hominum vestram, dicit Dominus omnipotens.

Oremus.

Flectamus genua.

Levate.

The PRAYER.

O God, who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament : give us such a Sense of thy Mercy ; that by receiving thy present Graces, we may have a firm Hope of thy future Blessings. Thro' our Lord.

The Eighth Prophecy,
Isa. 4.

SEVEN Women shall take hold of one Man in that Day, saying : We will eat our own Bread, and be cover'd with our own Garments ; only let

DEUS, qui nos ad celebrandum Paschale Sacramentum, utriusque Testamenti paginis, instruis : da nobis intelligere misericordiam tuam ; ut ex perceptione præsentium munerum, firma sit expectatio futurorum. Per Dominum nostrum, &c.

Prophetia Octava.
Isa. 4.

Apprehendent septem mulieres virum unum in die illa, dicentes : Panem nostrum comedemus, & vestimentis nostris operiemur :

periemur : tantummodo - invocetur nomen tuum super nos ; aufer opprobrium nostrum. In die illa, erit germen Domini in magnificentia & gloria, & fructus terræ sublimis, & exultatio his qui salvati fuerint de *Israel*. Et erit omnis, qui relictus fuerit in *Sion*, & residuus in *Jerusalem*, sanctus vocabitur ; omnis qui scriptis est in vita in *Jerusalem*. Si abluerit Dominus sordes filiarum *Sion*, & sanguinem *Jerusalem* laverit de medio ejus, in spiritu judicii, & spiritu ardoris. Et creabit Dominus super omnem locum montis *Sion*, & ubi invocatus est, nubem per diem, & fumum, & splendorem ignis flammantis in nocte. Super omnem enim gloriam protectio. Et tabernaculum erit in umbraculo diei ab æstu, & in securitatem & abscon- sionem à turbine, & à pluvia.

us be call'd by thy Name; take thou away our Reproach. In that Day the Bud of the Lord shall be in Magnificence and Glory, and the Fruit of the Earth sublime, and there shall be Joy to those of *Israel*, that shall be saved. And it shall come to pass, that every one that shall be left in *Sion*, and shall remain in *Jerusalem*, shall be call'd Holy ; every one that is written among the Living in *Jerusalem*. If the Lord shall wash away the Filth of the Daughters of *Sion*, and wash the Blood of *Jerusalem*, out of the Middle of it, in the Spirit of Judgment, and the Spirit of Heat. And the Lord will create upon every Place of Mount *Sion*, and where he is invoked, a Cloud by Day, and Smoke, and the Brightness of flaming Fire by Night. For his Protection shall be upon all its Glory. And there shall be a Tabernacle for a Shade from the Heat in the Day, and for a Security and Covert from

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the Whirlwind, and from the Rain.

The Tract. My Beloved has a Vineyard on a very fruitful Hill. *V.* And he inclosed it with a Fence, and made a Ditch round it: and he planted it with the choicest *Vine*, and built a Tower in the Middle of it. *V.* And he made a Wine-press in it: for the House of *Israel* is the Vineyard of the Lord of Hosts.

Tractus. Vineam facta est dilecto in cornu in loco uberis. *V.* Et maceriam circumdedit, & circumfodit: & plantavit vineam *Sorec*, & ædificavit turrim in medio ejus. *V.* Et torcular fodit in ea: vinea enim Domini *Sabaoth* domus *Israel* est.

Let us pray.

Oremus.

Let us bend our Knees.

Flectamus genua.

Rise up.

Levate.

The PRAYER.

O God, who by the Mouths of thy holy Prophets hast declared, that thro' the whole Extent of thy Empire thou sowest the good Seed, and improvest the choicest Branches that are found in all the Children of thy Church: grant to thy People who are call'd by the Name of Vines and Corn; that they may root out all Thorns and

DEUS, qui in omnibus Ecclesiæ tuæ filiis sanctorum Prophetarum voce manifestasti in omni loco dominationis tuæ satorem te bonorum seminum, & electorum palmitum esse cultorum: tribue populis tuis, qui & vinearum apud te nomine censenter & segetum; ut spinarum & tribulorum squalcato refecato,

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refecato, digna effici-
antur fruge sæcundi.
Per Dominum nostrum
Iesum Christum, &c.

Prophetia Nona,
Exod. 12.

IN diebus illis : dixit
Dominus ad *Moyſen*
& *Aron*, p. 287.

Oremus.

Flectamus genua.

Levate.

Briars, and bring forth
good Fruit in Abundance.
Thro' our Lord.

The Ninth Prophecy.
Exod. 12.

IN those Days : The
Lord ſaid to *Moses* and
Aaron, p. 287.

Let us pray.

Let us bend our Knees.

Riſe up.

The PRAYER.

OMnipotens ſempi-
terne Deus, qui
in omnium operum tuo-
rum diſpenſatione mi-
rabilis es : intelligant
redempti tuo non fuiſſe
excellentiſſimum quod ini-
tio factus eſt mundus,
quam quod in fine ſæ-
culorum Paſcha noſ-
trum immolatus eſt
Chriſtus. Qui tecum
vivit & regnat, &c.

Prophetia Decima,
Jonæ 3.

IN diebus illis : Fac-
tum eſt verbum Do-
mini ad *Jonam* Prophe-

ALmighty and ever-
laſting God, who
art wonderful in the Per-
formance of all thy
Works : let thy redeem-
ed Servants underſtand,
that the Creation of the
World in the Beginning
was not more excellen-
t than the Immolation of
Chriſt our Paſſover at the
latter End of the World,
Who with thee.

The Tenth Propheſy.
Jonas 3.

IN thoſe Days : The
Lord ſpoke to *Jonas*
the Prophet a ſecond
S 3 time,

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time, saying: Arise and go to the great City of *Nineve*; and preach in it what I tell thee. And *Jonas* arose and went into *Nineve*, according to the Word of the Lord. And *Nineve* was a great City of three Days Journey. And *Jonas* began to enter into the City one Day's Journey: And he cried out, and said: Yet forty Days, and *Nineve* shall be overthrown. And the Men of *Nineve* believed in God, and they proclaimed a Fast, and were cloathed with Sackcloth from the greater to the less. And the Word came to the King of *Nineve*: and he arose from his Throne, and threw off his Robe, and put on Sackcloth, and sat in Ashes. And he cried out, and said, by a Decree of the King and his Nobles, saying: Let not Men and Beasts, and Oxen, and Cattle taste any thing: neither let them feed, nor drink Water. And let Men and Beasts be cover'd with Sackcloth,

tam secundo, dicens: Surge & vade in *Niniven* civitatem magnam, & prædica in ea prædicationem, quam ego loquor ad te. Et surrexit *Jonas*, & abiit in *Ninivem*, juxta verbum Domini. Et *Ninive* erit civitas magna, itinere dierum trium. Et coepit *Jonas* introire in civitatem itinere diei unius: & clamavit, & dixit: Adhuc quadraginta dies, & *Ninive* subvertitur. Et crediderunt viri *Ninivite* in Deum, & prædica-verunt jejunium, & vestiti sunt saccis à majore usque ad minorem. Et pervenient verbum ad Regem *Ninive*: & surrexit de folio suo, & abjecit vestimentum suum à se: & indutus est sacco, & sedit in cinere. Et clamavit, & dixit in *Ninive* ex ore Regis, & principum ejus, dicens: Homines & jumenta, & boves, & pecora non gustent quidquam: nec pascantur, & aquam non bi-

bant.

bant.
saccis
ment
Dom
dine.
vir à
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bant. Et operiantur
saccis homines, & ju-
menta: & clament ad
Dominum in fortitu-
dine. Et convertatur
vir à via sua mala &
ab iniquitate, quæ est
in manibus eorum.
Quis scit si convertatur
& ignoscat Deus: &
revertatur à furore iræ
sue & non peribimus?
Et vidit Deus opera e-
orum, quia conversi
sunt de via sua mala:
& misertus est populo
suo Dominus Deus nos-
ter.

and cry out to the Lord
in Strength, and let every
Man turn from his evil
Way, and from the Ini-
quity that is in their
Hands. Who knows but
God may turn to us, and
pardon us; and may ap-
pease the Fury of his An-
ger, and we shall not
perish? And God saw
their Works, that they
were converted from their
evil Way: and the Lord
our God had mercy on
his People.

Oremus.

Flectamus genua.

Levate.

Let us pray.

Let us bend our Knees.

Rise up.

The PRAYER.

DEUS, qui diversita-
tem Gentium in
confessione tui nominis
adunasti: da nobis, &
velle & posse quæ præ-
cipis: ut populo ad æ-
ternitatem vocato, una
sit fides mentium, &
pietas actionum. Per
Dominum nostrum
Jesum Christum, &c.

O God, who hast uni-
ted the several Na-
tions of the Gentiles in the
Profession of thy Name:
give us both the Will
and the Power to obey
thy Command: that thy
People call'd to Eternity
may have the same Faith
in their Minds, and Piety
in their Actions. Thro'
our Lord.

The Eleventh Prophecy,
Deut. 31.

IN those Days: *Moses* wrote a Canticle, and taught it the Children of *Israel*. And the Lord commanded *Josue* the Son of *Nun*, and said: Take Courage and be strong: For thou shalt bring the Children of *Israel* into the Land which I have promised, and I will be with thee. Therefore after *Moses* had written the Words of this Law in a Volume, and finished it: he commanded the *Levites*, that carried the Ark of the Covenant of the Lord saying: Take this Book, and put it in the Side of the Ark of the Covenant of the Lord your God: that it may be for a Testimony against you. For I know your Stubbornness, and your most stiff Neck. While I am alive, and converse with you, ye have always acted rebelliously against the Lord: how much more when I shall be dead? Gather

Prophetia Undecima,
Deut. 31.

IN diebus illis: Scripsit *Moyſes* Canticum, & docuit filios *Israel*. Præcepitque Dominus *Josue* filio *Nun*, & ait: Confortare, & esto robustus: Tu enim introduces filios *Israel* in terram quam pollicitus sum, & ego ero tecum. Postquam ergo scripsit *Moyſes* verbo legis hujus in volumine, atque complevit: præcepit Levitis, qui portabant arcam fœderis Domini, dicens? Tollite librum istum, & ponite eum in latere arcæ fœderis Domini Dei vestri, ut sit tibi contra te in testimonium. Ego enim scio contentionem tuam, ad cervicem tuam durissimam. Adhuc vivente me, & ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque

Docto-

Docto-
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Doctores: & loquar audientibus eis sermones istos, & invocabo contra eos cœlum & terram. Novi enim, quod post mortem meam inique agetis, & declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo *Moyſes*, audiente universo cœtu filiorum *Israel*, verba carminis hujus, & ad finem usque complevit.

Tractus. Attende Cœlum, & loquar: audiat terra verba ex ore meo. *V.* Expectetur sicut pluvia eloquium meum: & descendant sicut ros verba mea. *V.* Sicut imber super gramen, & sicut nix super fœnum: quia nomen Domini invocabo. *V.* Date magnitudinem

together before me all the Ancients of your Tribes, and your Doctors: and I will speak these Words in their hearing, and will invoke Heaven and Earth against them. For I know that after my Death ye will do wickedly, and soon go out of the Way which I have commanded you: and Evils shall come upon you in the latter Times, when ye shall do Evil in the Sight of the Lord, to provoke him by the Works of your Hands. *Moses* therefore spoke in the hearing of the whole Assembly of *Israel* the Words of this Song, and finish'd it even to the End.

The Tract. Attend O Heaven, and I will speak: and let the Earth hear the Words that come out of my Mouth. *V.* Let my Speech be expected like the Rain: and let my Words fall like the Dew. *V.* Like the Shower upon the Grass, and like the Snow upon the dry Herb: because I will in-

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voke the Name of the Lord. *V.* Confess the Greatness of our God: the Works of God are perfect, and all his Ways are Justice. *V.* God is faithful, in whom there is no Iniquity: the Lord is Just and Holy.

Let us pray.

Let us bend our Knees.

Rise up.

Deo nostro: Deus, vera opera ejus, & omnes viæ ejus judicia. *V.* Deus fidelis, in quo non est iniquitas: justus & sanctus Dominus.

Oremus.

Flectamus genua.

Levate.

The PRAYER.

O God, the Exaltation of the Humble, and the Fortitude of the Righteous: who by thy holy Servant *Moses* didst please so to instruct thy People by the singing of thy sacred Cantic, that the Repetition of the Law should be also our Direction: shew thy Power to all the Multitude of Gentiles justified by thee, and by mitigating thy Terror grant them Joy; that, all their Sins being pardon'd by thee, the threaten'd Vengeance may contribute to their Salvation. Thro' our Lord.

DEUS, celsitudo humilium, & fortitudo rectorum: qui per sanctum *Moysem* puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio, fieret etiam nostra directio: excita in omnem justificatarum gentium plenitudinem potentiam tuam, & da lætitiā mitigando terrorem: ut omnium peccatis tua remissione deletis, quod denuntiatum est in ultionem, transeat in salutem. Per Dominum nostrum, &c.

Pro-

Prophetia 'Duodecima,
Dan. 3.

IN diebus illis: *Nabuchodonosor* Rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex: & statuit eam in campo *Dura* provinciae *Babylonis*. Itaque *Nabuchodonosor* Rex misit ad congregandos satrapas, magistratus & iudices, duces & tyrannos, & praefectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ quam erexerat *Nabuchodonosor* Rex. Tunc congregati sunt satrapæ, magistratus & iudices, duces & tyranni, & optimates, qui erant in potestatibus constituti, & universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat *Nabuchodonosor* Rex. Stabant autem in conspectu statuæ quam posuerat *Nabuchodonosor* Rex: & præco clamabat val-

The Twelfth Prophecy.
Dan. 3.

IN those Days: King *Nabuchodonosor* made a Statue of Gold, in Height sixty Cubits, in Breadth six Cubits, and he set it in the Field of *Dura* of the Province of *Babylon*. Therefore King *Nabuchodonosor* sent to call together the Nobles, Magistrates and Judges, Captains and Lords, and Governours, and all the Princes of Countries, that they might meet at the Dedication of the Statue, which King *Nabuchodonosor* had erected. Then the Nobles, Magistrates and Judges, Captains and Lords, and Governors that were in Power, and all the Princes of Countries, were called to meet together at the Dedication of the Statue, which King *Nabuchodonosor* had erected. And they stood in the Sight of the Statue, which King *Nabuchodonosor* had set up: and an Herald cried out with a strong Voice: To you People,

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People, Tribes, and Men of different Languages : In the Hour that ye shall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, Psaltery, Symphony, and all Kinds of Musical Instruments, fall down and adore the golden Statue, which King *Nabuchodonosor* has set up. But if any Man shall not fall down and adore it, the same Hour he shall be cast into a Furnace of burning Fire. After this therefore, as soon as all the People heard the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Psaltery, Symphony, and all Kinds of Musical Instruments ; all People, Tribes, and Men of different Languages, fell down and adored the golden Statue, which King *Nabuchodonosor* had set up. And immediately at that very time some *Chaldeans* came and accused the *Jews* : and they said to King *Nabuchodonosor* : O King, live for ever : thou, O King, hast made a Decree, that eve-

de : Vobis dicitur Populis, tribubus & linguis : In hora qua audieritis sonitum tubæ, fistulæ, & citharæ, sambucæ, & psalterii, & symphoniarum, & universi generis musicorum, cadentes adorate statuum auream, quam constituit *Nabuchodonosor* Rex. Si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis arcentis. Post hæc igitur statim ut audierunt omnes populi sonitum tubæ, fistulæ, & citharæ, sambucæ, & psalterii, & symphoniarum & omnes generis musicorum : cadentes omnes populi, tribus, & linguæ adoraverunt statuum auream, quam constituerat *Nabuchodonosor* Rex. Statimque in ipso tempore accedentes viri *Chaldæi* accusaverunt *Judeos* : dixeruntque *Nabuchodonosor* Regi : Rex, in æternum vive : Tu Rex posuisti decretum : ut omnis homo, qui audierit Sonitum tubæ, fistulæ,

tulæ, & citharæ, sambuchæ, & psalterii, & symphoniarum, & omnis generis musicorum, prosternet se, & adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri *Judæi* quos constituisti super opera regionis *Babylonis*, *Sidrach*, *Misach*, & *Abdenago*: viri isti contempserunt Rex, decretum tuum; deos tuos non colunt, & statuam auream quam erexisti non adorant. Tunc *Nabuchodonosor* in fure & in ira præcepit ut adducerentur *Sidrach*, *Misach*, & *Abdenago*: qui confestim adducti sunt in conspectu Regis. Pronuntiansque *Nabuchodonosor* Rex ait eis: Verene *Sidrach*, *Misach*, & *Abdenago*, deos meos non colitis, & statuam auream quam constitui non adoratis? Nunc ergo, si estis parati quacumque hora audieritis sonitum tubæ, fistulæ, citharæ,

ry Man, that shall hear the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Psaltery, Symphony, and all Kinds of Musical Instruments, shall prostrate himself and adore the golden Statue: but if any Man shall not fall down and adore it, he shall be cast into a Furnace of burning Fire. Now there are some *Jews*, whom thou hast appointed over the Works of the Country of *Babylon*, call'd *Sidrach*, *Misach*, and *Abdenago*: these Men, O King, have contemn'd thy Decree: they worship not thy Gods, and adore not the golden Statue, which thou hast erected. Then *Nabuchodonosor* in Fury and Wrath commanded *Sidrach*, *Misach*, and *Abdenago*, to be brought to him: who were presently brought into the Presence of the King. And King *Nabuchodonosor* spoke and said to them. Is it true, O *Sidrach*, *Misach*, and *Abdenago*, that ye do not worship my Gods, nor adore

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adore the golden Statue, which I have set up? Now then, if ye are ready, at whatever Hour ye shall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, and Psaltery, Symphony, and all Kinds of musical Instruments, prostrate yourselves, and adore the Statue which I have made. But if ye shall not adore it, at the same Hour ye shall be cast into the Furnace of burning Fire: and who is the God that shall deliver you out of my Hands? *Sidrach Misach*, and *Abdenago* answering, said to King *Nabuchodonosor*: It behoves us not to answer thee concerning this Thing. For behold, our God whom we worship can save us from the Furnace of burning Fire, and deliver us; O King, out of thy Hands. But if he will not, be it known to thee, O King, that we worship not thy Gods, and adore not the golden Statue, which thou hast erected. Then *Nabuchodonosor* was

sambucæ, psalterii, & symphoniarum, omnique generis musicorum, prosternite vos, & adorate statuam quam feci. Quod si non adoraveritis, eadem hora mittimini in fornacem ignis ardentis: & quis est Deus qui eripiet vos de manu mea? Respondens *Sidrach, Misach, & Abdenago*, dixerunt *Nabuchodonosor* Regi: Non oportet nos de hac respondere tibi. Ecce enim Deus noster quem colimus, potest nos eripere de camino ignis ardentis, & de manibus tuis, O Rex, liberare. Quod si noluerit, notum sit tibi, Rex, quod deos tuos non colimus, & statuam auream quam erexisti non adoramus. Tunc *Nabuchodonosor* repletus est furore: & aspectus faciei illius immutatus est super *Sidrach Misach, & Abdenago*. Et præcepit ut succenderetur fornax septuplum, quam succendi consueverat. Et viris fortissimis de
exer-

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exercitu suo iussit, ut ligatis pedibus *Sidrach, Misach, & Abdenago*, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti cum braccis suis, & tunicis, & calceamentis, & vestibus, missi sunt in medium fornacis ignis ardentis: nam iussio Regis urgebat. Fornax autem succensa erat nimis. Porro viros illos qui miserunt *Sidrach, Misach, & Abdenago*, interfecit flamma ignis. Viri autem hi tres, id est, *Sidrach, Misach, & Abdenago*, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, & benedicentes Domino.

fill'd with Fury: and the Aspect of his Face was changed towards *Sidrach, Misach, and Abdenago*. And he commanded that the Furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest Men of his Army to bind the Feet of *Sidrach, Misach, and Abdenago*, and cast them into the Furnace of burning Fire. And presently those Men being bound were cast into the Middle of the Furnace of burning Fire, with their Mantles, Turbans, Shoes and Cloaths: for the Command of the King was pressing, and the Furnace was heated exceedingly. Now the Flame of the Fire slew those Men that had cast *Sidrach, Misach, and Abdenago*, into it. But these three Men, that is, *Sidrach, Misach, and Abdenago*, fell bound in the Middle of the Furnace of burning Fire. And they walk'd in the Middle of the

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the Flame, praising God,
and blessing the Lord.

Let us pray.

Oremus.

The PRAYER.

ALmighty and everlasting God, the only Hope of the World, who by the Voice of thy Prophets hast manifested the Mysteries of this present Time: graciously increase the Desires of thy People; since none of the Faithful can advance in any Virtue without thy Inspiration. Thro' our Lord.

OMnipotens sempiterne Deus, spes unica mundi, qui prophetarum tuorum præconio præsentium temporum declarasti mysteria: auge populi tui vota placatus; quia in nullo fidelium, nisi ex tua inspiratione proveniunt quarumlibet incrementa virtutum. Per Dominum nostrum Jesum Christum, &c.

If the Church have no baptismal Font, the following Benediction of the Font is omitted, and the Litanies are said immediately after the Prophecies, in the Manner hereafter prescribed. But where there is a Font, the Priest with his Ministers and the Clergy go in Procession to the Font singing:

The Tract. As the Hart pants after the Fountains of Water; so my Soul pants after thee, O God.
V. My Soul has thirsted for the living God: when shall I come and appear before the Face of God?
V. My Tears have been my Bread Day and Night, while they say to me

Tractus. Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus.
V. Sitivit anima mea ad Deum vivum: quando veniam & apparebo ante faciem Dei?
V. Fuerunt mihi lacrymæ meæ panes die ac nocte dum dicitur mihi

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mihi per singulos dies : every Day : where is thy
Ubi est Deus tuus ? God ?

Before the Blessing of the Font, the Priest says this Prayer.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy Spirit.

Oremus.

Let us pray.

The PRAYER.

OMnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui sicut ceruus, aquarum tuarum expetit fontem : & concede propitius, ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum nostrum, &c.

R. Amen.

ALmighty and everlasting God, look mercifully on the Devotion of the People desiring a new Birth, that like the Hart pants after the Fountain of thy Waters : and mercifully grant, that the Thirst of their Faith may, by the Sacrament of Baptism, sanctify their Souls and Bodies. Thro' our Lord.

R. Amen.

Then the Priest begins the Blessing of the Font, saying :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy Spirit.

Oremus.

Let us pray.

The PRAYER.

OMnipotens, sempiterne Deus, adesto magnis pietatis tuæ

ALmighty and everlasting God, be present at these Mysteries,
be

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be present at these Sacraments of thy great Goodness: and send forth the Spirit of Adoption to regenerate the new People, whom the Font of Baptism brings forth: that what is to be done by our weak Ministry, may be accomplish'd by the Effect of thy Power. Thro' our Lord *Jesus Christ* thy Son, who with thee and the same Holy Spirit lives and reigns one God, for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, equitable and wholesome, to give thee Thanks always, and in all Places, O holy Lord, Almighty Father, and eternal God. Who by thy

mysteriis, adesto Sacramentis: & ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte: ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Dominum nostrum, &c. in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum & justum est.

VERE dignum & justum est, æquum & salutare, nos tibi semper & ubique gratias agere, Domine Sancte Pater, omnipotens, æternæ Deus. Qui invisibili

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invisibili potentia, Sacramentorum tuorum mirabiliter operaris effectum: Et licet nos tantis mysteriis exequendis simus indigni; tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cujus Spiritus super aquas inter ipsa mundi primordia ferebatur; ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas ablucens, regenerationis speciem in ipsa diluvii effusione signasti; ut unius ejusdemque elementi mysterio, & finis esset vitiis, & origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, & multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innovandis; ut tuæ Majestatis imperio su-

invisible Power, dost wonderfully produce the Effect of thy Sacraments: and tho' we are unworthy to administer so great Mysteries; yet, as thou dost not forsake the Gifts of thy Grace, so thou inclinest the Ears of thy Goodness, even to our Prayers. O God, whose Spirit in the very Beginning of the World moved over the Waters; that even then the Nature of Water might receive the Virtue of Sanctification. O God, who by Water did'st wash away the Crimes of the guilty World, and by the Overflowing of the Deluge did'st give us a Figure of Regeneration; that one and the same Element might in a Mystery be the End of Vice, and the Origin of Virtue. Look, O Lord, on the Face of thy Church, and multiply in her thy Regenerations, who by the Streams of thy abundant Grace fillest thy City with Joy: and open'st the Fonts of Baptism all over the World,

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World, for the Renewing of the Gentiles; that by the Command of thy Majesty she may receive the Grace of thy only Son from the Holy Ghost.

mat Unigeniti tui gratiam de Spiritu Sancto.

Here the Priest divides the Water in Form of a Cross.

WHO by a secret Mixture of his Divine Virtue may render this Water fruitful for the Regeneration of Men: to the End that those who have been sanctified in the immaculate Womb of this Divine Font, being born again new Creatures, may come forth a heavenly Offspring: and that all, that are distinguish'd either by Sex in Body, or by Age in Time, may be brought forth to the same Infancy by Grace, their Spiritual Mother. Therefore may all unclean Spirits, by thy Command, O Lord, depart far from hence: May the whole Malice of diabolical Deceit be intirely banish'd: May no Power of the Enemy prevail here: May he not fly

QUI hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cœlestis emergat. Et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat: nihil his loci habeat contrariæ virtutis admixtio: non insidiando circumvolet: non latendo subrepat: non insidiendo corrumpat.

about

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about to lay his Snares :
May he not creep in by
his secret Artifice : May
he not corrupt with his
Infection.

Here he touches the Water with his Hand.

SIT hæc sancta &
innocens creatura
libera ab omni impug-
natoris incurfu, & to-
tius nequitiae purgata
discessu. Sit fons vi-
vus, aqua regenerans,
unda purificans : ut
omnes hoc lavacro sa-
lutifero diluendi, ope-
rante in eis Spiritu
Sancto, perfectæ pur-
gationis indulgentiam
consequantur.

MAY this holy and
innocent Creature
be free from all the Af-
faults of the Enemy, and
purified by the Destruc-
tion of all his Malice.
May it be a living Foun-
tain, a regenerating Wa-
ter, a purifying Stream :
that all those that are to
be wash'd in this saving
Bath, may obtain, by the
Operation of the Holy
Ghost, the Grace of a
perfect Purification.

*Here he makes the Sign of the Cross thrice over the
Font, saying :*

UNDE benedico te,
creatura aquæ, per
Deum vivum, per De-
um verum, per Deum
sanctum : per Deum qui
te in principio verbo se-
paravit ab arida : cujus
spiritus super te fereba-
tur.

Therefore I bless thee,
O Creature of Wa-
ter, by the living God,
by the true God, by the
holy God : by that God
who in the Beginning se-
parated thee by his Word
from the dry Land : whose
Spirit moved over thee.

Here

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Here he divides the Water with his Hand, and throws some of it out towards the four Parts of the World, saying :

WHO made thee flow from the Fountain of Paradise, and commanded thee to water the whole Earth, with thy four Rivers. Who changing thy Bitterness, in the Desert into Sweetness, made thee fit to drink, and produced thee out of the Rock to quench the Thirst of the People. I bless thee also by our Lord *Jesus Christ*, his only Son: who in *Cana of Galilee* changed thee into Wine, by a wonderful Miracle of his Power. Who walked upon thee dry Foot, and was baptized in thee by *John* in the *Jordan*. Who made thee flow out of his Side together with his Blood, and commanded his Disciples, that such as believ'd should be baptized in thee, saying: *Go, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

QUI te de paradisi fonte manare fecit, & in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem: & sitienti populo de petra produxit. Benedico te & per *Jesus Christum*, Filium ejus unicum, Dominum nostrum: qui te in *Cana Galilææ*, signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: & à *Joanne* in *Jordane* in te baptizatus est. Qui te una cum sanguine de latere suo produxit, & discipulis suis jussit, ut credentes baptizarentur in te: dicens: *Ite, docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus Sancti.*

HÆC

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HÆC nobis præcep-
ta servantibus, tu
Deus omnipotens, cle-
mens adesto: tu benig-
nus adspira.

DO thou, Almighty
God, mercifully as-
sist us that observe this
Command: do thou gra-
ciously inspire us,

*He breaths thrice upon the Water in Form of a Cross,
saying:*

TU has simplices a-
quas tuo ore bene-
dicto: ut præter natu-
ralem emundationem,
quam lavandis possunt
adhibere corporibus,
sint etiam purificandis
mentibus efficaces.

DO thou with thy
Mouth bless these
clear Waters: that be-
sides their natural Virtue
of cleansing the Body,
they may also be effectual
for the purifying of the
Soul.

*Here the Priest sinks the Paschal-Candle into the
Water at three different times, saying each time:*

Descendat in hanc
plenitudinem fon-
tis virtus Spiritus Sanc-
ti.

MAY the Virtue of
the Holy Ghost de-
scend into all the Water
of this Font.

Then blowing thrice upon the Water & he goes on:

TOtamque hujus a-
quæ substantiam
regenerandi fecundet
effectu.

AND make the whole
Substance of this
Water fruitful, and ca-
pable of regenerating.

*Here the Paschal-Candle is taken out of the Water,
and he goes on:*

HIC omnum pec-
catorum maculæ

HERE may the Stains
of all Sins be wash'd
out:

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out: Here may human Nature, created to thy Image, and reform'd to the Honour of its Author, be cleans'd from all the Filth of the old Man: that all, who receive this Sacrament of Regeneration, may be born again new Children of true Innocence. Thro' our Lord *Jesus Christ*, thy Son: who shall come to judge the Living and the Dead, and the World, by Fire.

R. Amen.

deleantur: Hic natura, ad imaginem tuam condita, & ad honorem sua reformata principii, cunctis vestutatis squaloribus emundetur: ut omnis homo Sacramentum hoc regenerationis ingressus, in veræ innocentæ novam infantiam renascatur. Per Dominum nostrum *Jesum Christum*, Filium tuum: qui venturus est judicare vivos & mortuos, & sæculum, per ignem.

R. Amen.

Then the People are sprinkled with the bless'd Water, and one of the Ministers of the Church takes some of it in a Vessel, to sprinkle in the Houses and other Places. After this, the Priest pours some Oil of Catechumens into the Water, in Form of a Cross, saying:

MAY this Font be sanctified and made fruitful by the Oil of Salvation, for such as are regenerated in it, unto Life everlasting.

R. Amen.

SANCTIFICETUR & fecundetur fons iste oleo salutis, renascentibus ex eo, in vitam æternam.

R. Amen.

Then

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Then he pours Chrism into it, in the same Manner, saying :

INFUSIO Chriftmatis Domini nostri *Jesu Christi*, & Spiritus Sancti Paracliti, fiat in nomine sanctæ Trinitatis.

R. Amen.

MAY this Infusion of the Chrism of our Lord *Jesus Christ*, and of the Holy Ghost the Comforter, be made in the Name of the Holy Trinity.

R. Amen.

Lastly, he pours the Oil and Chrism both together into the Water, in Form of a Cross, saying :

COMMIXTIO Chriftmatis sanctificationis, & olei unctionis, & aquæ baptismatis, pariter fiat in nomine Patris, & Filii, & Spiritus Sancti.

R. Amen.

MAY this Mixture of the Chrism of Sanctification, and of the Oil of Unction, and of the Water of Baptism, be made in the Name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Then he mingles the Oil with the Water, and with his Hand spreads it all over the Font. If there are any to be baptized, let him baptize them after the usual Manner. After the Blessing of the Font, he returns to the Altar, where he and his Ministers lie prostrate before it, and all the rest kneel, while the Litanies are sung by two Chanter in the Middle of the Choir, both Sides repeating the same.

KYRIE, eleison.

LORD, have Mercy
on us.

T

Christ,

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Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have Mercy on us.

God the Son, Redeemer of the World, have Mercy on us.

God the Holy Ghost, have Mercy on us.

Holy Trinity, one God, have Mercy on us.

Holy *Mary*, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

St. *Michael*, pray for us.

St. *Gabriel*, pray for us.

St. *Raphael*, pray for us.

All ye holy Angels and Archangels, pray for us.

All ye holy Orders of blessed Spirits, pray for us.

St. *John* the Baptist, pray for us.

All ye holy Patriarchs and Prophets, pray for us.

St. *Peter*, pray for us.

S. *Paul*, pray for us.

S. *Andrew*, pray for us.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de Cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta *Maria*, ora.

Sancta Dei genitrix, ora pro nobis.

Sancta Virgo Virginum, ora pro nobis.

Sancte *Michael*, ora.

Sancte *Gabriel*, ora.

Sancte *Raphael*, ora.

Omnes Sancti Angeli & Archangeli, orate pro nobis.

Omnes sancti beatorum spirituum ordines, orate.

S. *Joannes* Baptista, ora.

Omnes sancti Patriarchæ & Prophetæ, orate.

S. *Petre*, ora.

S. *Paule*, ora.

S. *Andrea*, ora.

The MASS for HOLY-SATURDAY. 419

S. <i>Joannes</i> , ora	St. <i>John</i> , pray for us.
Omnes sancti Apostoli & Evangelistæ, ora- te.	All ye holy Apostles and Evangelists, pray for us.
Omnes sancti Discipuli Domini, orate.	All ye holy Disciples of our Lord, pray for us.
S. <i>Stephane</i> , ora.	St. <i>Stephen</i> , pray for us.
S. <i>Laurenti</i> , ora.	St. <i>Laurence</i> , pray for us.
S. <i>Vincenti</i> , ora.	St. <i>Vincent</i> , pray for us.
Omnes sancti Martyres, orate.	All ye holy Martyrs, pray for us.
S. <i>Silvester</i> , ora.	St. <i>Silvester</i> , pray for us.
S. <i>Gregori</i> , ora.	St. <i>Gregory</i> , pray for us.
S. <i>Augustine</i> , ora.	St. <i>Augustin</i> , pray for us.
Omnes sancti Pontifi- ces & Confessores, orate.	All ye holy Bishops and Confessors, pray for us.
Omnes sancti Docto- res, orate.	All ye holy Doctors, pray for us.
S. <i>Antoni</i> , ora.	St. <i>Antony</i> , pray for us.
S. <i>Benedictæ</i> , ora.	St. <i>Benedict</i> , pray for us.
S. <i>Dominice</i> , ora.	St. <i>Dominick</i> , pray for us.
S. <i>Francisce</i> , ora.	St. <i>Francis</i> , pray for us.
Omnes sancti Sacerdo- tes & Levitæ, orate.	All ye holy Priests and Levites, pray for us.
Omnes sancti Monachi & Eremitæ, orate.	All ye holy Monks and Hermits, pray for us.
Sancta <i>Maria Magda- lena</i> , ora.	St. <i>Mary Magdalen</i> , pray for us.
S. <i>Agnes</i> , ora.	St. <i>Agnes</i> , pray for us.
S. <i>Cecilia</i> , ora.	St. <i>Cecily</i> , pray for us.
S. <i>Catharina</i> , ora.	St. <i>Catharine</i> , pray for us.
S. <i>Agatha</i> , ora.	St. <i>Agatha</i> , pray for us.
S. <i>Anastasia</i> , ora.	St. <i>Anastasia</i> , pray for us.
Omnes sanctæ Virgines & Viduæ, orate.	All ye holy Virgins and Widows, pray for us.

420 *The Mass for HOLY-SATURDAY.*

All ye Saints of God, both
Men and Women, make
Intercession for us.

Be merciful to us, spare
us, O Lord.

Be merciful to us, hear
us, O Lord.

From all Evil, O Lord,
deliver us.

From all Sin, O Lord,
deliver us.

From everlasting Death,
O Lord, deliver us.

By the Mystery of thy
holy Incarnation, O
Lord, deliver us.

By thy Coming, O Lord,
deliver us.

By thy Nativity, O Lord,
deliver us.

By thy Baptism and holy
Fasting, O Lord, de-
liver us.

By thy Cross and Passi-
on, O Lord, deliver
us.

By thy Death and Burial,
O Lord, deliver us.

By thy holy Resurrection,
O Lord, deliver us.

By thy admirable Ascen-
sion, O Lord, deliver
us.

By the Coming of the

Omnes Sancti & Sanc-
tæ Dei, intercedite
pro nobis.

Propitius esto, parce
nobis Domine.

Propitius esto, exaudi
nos, Domine.

Ab omni malo, libera
nos, Domine.

Ab omni peccato, li-
bera nos, Domine.

A morte perpetua, li-
bera nos, Domine.

Per mysterium sanctæ
incarnationis tuæ, li-
bera nos, Domine.

Per adventum tuum, li-
bera nos, Domine.

Per nativitatem tuam,
libera nos, Domine.

Per baptismum & sanc-
tum jejunium tuum,
libera nos, Domine.

Per crucem & passio-
nem tuam, libera
nos, Domine.

Per mortem & sepul-
turam tuam, libera
nos, Domine.

Per sanctum resurrec-
tionem tuam, libera
nos, Domine.

Per admirabilem ascen-
sionem tuam, libera
nos, Domine.

Per adventum Spiritus
Sancti

The MASS for HOLY-SATURDAY. 421

Sancti Paracliti, libera nos, Domine. Holy Ghost the Comforter, O Lord, deliver us.

In die iudicii, libera nos, Domine. In the Day of Judgment, O Lord, deliver us.

Peccatores, te rogamus, audi nos. We Sinners beseech thee to hear us.

Here the Priest and his Ministers go into the Sacristy, to vest themselves in White for the Celebration of the Mass; and the Candles are lighted upon the Altar; the Litanies being continued by the Choir.

Ut nobis parcas, te rogamus, audi nos. That thou spare us, We beseech thee, hear us.

Ut Ecclesiam tuam sanctam regere & conservare digneris, te rogamus. That thou vouchsafe to govern and preserve thy holy Church, We beseech thee, hear us.

Ut dominum Apostolicum; & omnes Ecclesiasticos Ordines in sancta Religione conservare digneris, te rogamus, audi nos. That thou vouchsafe to preserve our Apostolick Prelate, and all the Orders of the Church in thy holy Religion, We beseech thee, hear us.

Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, audi nos. That thou vouchsafe to humble the Enemies of thy holy Church, We beseech thee, hear us.

Ut regibus & principibus Christianis pacem & veram concordiam donare digneris, te rogamus, audi nos. That thou vouchsafe to grant Peace and true Concord to Christian Kings and Princes, We beseech thee, hear us.

420 *The Mass for HOLY-SATURDAY.*

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Men and Women, make
Intercession for us.

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Per baptismum & sanc-
tum jejunium tuum,
libera nos, Domine.

Per crucem & passio-
nem tuam, libera
nos, Domine.

Per mortem & sepul-
turam tuam, libera
nos, Domine.

Per sanctum resurrec-
tionem tuam, libera
nos, Domine.

Per admirabilem ascen-
sionem tuam, libera
nos, Domine.

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The MASS for HOLY-SATURDAY. 421

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Ut regibus & principibus Christianis pacem & veram concordiam donare digneris, te rogamus, audi nos. That thou vouchsafe to grant Peace and true Concord to Christian Kings and Princes, We beseech thee, hear us.

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That thou vouchsafe to
strengthen and keep us
in thy holy Service,
We beseech thee, hear
us.

That thou render eternal
Goods to all our Be-
nefactors, We beseech
thee, hear us.

That thou vouchsafe to
give and preserve the
Fruits of the Earth,
We beseech thee, hear
us.

That thou vouchsafe to
grant eternal Rest to
all the Faithful depart-
ed, We beseech thee,
hear us.

That thou vouchsafe gra-
ciously to hear us, We
beseech thee, hear us.

O Lamb of God, that
takest away the Sins of
the World, Spare us,
O Lord.

O Lamb of God, that
takest away the Sins of
the World, Hear us,
O Lord.

O Lamb of God, that
takest away the Sins of
the World, Have Mer-
cy on us.

Christ, hear us.

Ut nosmetipsos in tuo
sancto servitio con-
fortare & conservare
digneris, te rogamus,
audi nos.

Ut omnibus benefac-
toribus nostris sem-
piterna bona retri-
buas, te rogamus,
audi nos.

Ut fructus terræ dare
& conservare digne-
ris, te rogamus, audi
nos.

Ut omnibus fidelibus
defunctis requiem
æternam donare dig-
neris, te rogamus,
audi nos.

Ut nos exaudire digne-
ris, te rogamus, audi
nos.

Agnus Dei, qui tollis
peccata mundi, parce
nobis, Domine.

Agnus Dei, qui tollis
peccata mundi, ex-
audi nos, Domine.

Agnus Dei, qui tollis
peccata mundi, mi-
serere nobis.

Christe, audi nos.

Christe,

The MASS for HOLY-SATURDAY. 423

Christe, exaudi nos.

*Christ, graciously hear
us.*

Here the Chanters begin solemnly the Kyrie eleison, as, p. 22. In the mean time the Priest goes to the Altar, beginning the Mass in the accustomed Manner, as p. 19, inserting the Psalm Judica me, Deus, p. 348, with Gloria Patri. Having kiss'd the Altar, he begins Gloria in excelsis. p. 208, and the Bells are rung out again. After which the Priest says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

*V. The Lord be with
you.*

R. And with thy Spirit.

Let us pray.

The PRAYER.

DEUS, qui hanc sacratissimum noctem gloria Dominicæ Resurrectionis illustras : conserva in nova familiæ tuæ progenie adoptionis spiritum, quem dedisti ; ut corpore & mente renovati, puram tibi exhibeant servitutem. Per eundem Dominum nostrum *Jesum Christum.* *R. Amen.*

O God, who makest this most sacred Night illustrious by the Solemnity of the Resurrection of our Lord : preserve in the new Children of thy Family the Spirit of Adoption given by thee ; that being renew'd in Body and Soul, they may serve thee with Purity of Heart. Thro' the same Lord *Jesus Christ.* *R. Amen.*

The Lesson out of the Epistle of St. Paul the Apostle to the Colossians, Chap. 3.

Lectio Epistolæ beati Pauli Apostoli ad Colossenses, Cap. 3.

Brethren: If ye be risen with Christ, seek the Things that are above, where Christ is sitting on the Right-hand of God: relish the Things that are above, not the Things upon Earth. For ye are dead, and your Life is hidden in God with Christ. When Christ, your Life, shall appear: then ye also shall appear with him in Glory.

Fratres: Si confurrexistis cum Christo, quæ sursum sunt quaerite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sapite, non quæ super terram. Mortui enim estis, & vita vestra abscondita est cum Christo in Deo. Cum autem Christus apparuerit, vita vestra: tunc & vos apparebitis cum ipso in gloria.

After the Epistle, the Priest sings thrice Alleluia, which is thrice repeated by the Choir, and after the third, sings the following:

V. Confess the Praises of the Lord, because he is good: because his Mercy continues for ever.

The Tract. Praise the Lord all ye Gentiles: and praise him all ye People.

V. Because his Mercy is establish'd on us: and the Truth of the Lord remains for ever.

V. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Tractus. Laudate Dominum omnes gentes: & collaudate eum omnes populi. *V.* Quoniam confirmata est super nos misericordia ejus, & veritas Domini manet in æternum.

At

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At the Gospel, Lights are not carried, but only Incense, Munda cor meum and Jube Domine, as p. 43.

Sequentia sancti Evangelici secundum Matthæum, Cap. 28.

A Continuation of the holy Gospel according to St. Matthew, Chap. 28.

VEsperæ autem sabbati, quæ luceſcit in prima ſabbati, venit *Maria Magdalene*, & altera *Maria*, videre ſepulchrum. Et ecce terræ motus factus eſt magnus. Angelus enim Domini deſcendit de cœlo; & accedens reſolvit lapidem, & ſedebat ſuper eum: erat autem aſpectus ejus ſicut fulgur, & veſtimentum ejus ſicut nix. Præ timore autem ejus exterriti ſunt cuſtodes, & ſancti ſunt velut mortui. Reſpondens autem Angelus dixit mulieribus: Nolite timere vos: ſcio enim quod *Jeſum*, qui crucifixus eſt, quæritis: non eſt hic: ſurrexit enim, ſicut dixit. Venite, & videte locum, ubi poſitus erat Dominus. Et cito euntes di-

IN the Evening of the Sabbath, which dawns on the firſt Day of the Week, came *Mary Magdalen* and the other *Mary* to ſee the Sepulchre. And behold there was a great Earthquake. For the Angel of the Lord deſcended from Heaven: and he came and roll'd back the Stone, and ſat upon it: and his Countenance was like Lightening, and his Garment like Snow. And the Guards for Fear of him were terrified, and became like dead Men. But the Angel anſwering ſaid to the Women: Fear not ye: for I know, that ye ſeek *Jeſus* that was crucified: he is not here: for he is riſen, as he ſaid. Come and ſee the Place where the Lord was laid. And go quickly and tell his Diſciples; that he is riſen:

risen: and behold he goes
before you into Galilee:
there ye shall see him.
Behold, I have foretold
it to you.

The Lord be with you.

R. And with thy Spirit.

cite discipulis ejus, quia
surrexit: & ecce præ-
cedet vos in Galileam:
ibi eum videbitis. Ecce
prædixi vobis.

Dominus vobiscum.

R. Et cum spiritu
tuo.

Let us pray.

Oremus.

No Offertory is said, but Suspice, &c. is said, as
p. 43. till he comes to the Prayer call'd

The Secret.

REceive O Lord, we
beseech thee, the
Prayers of thy People,
together with the Offer-
ings of these Hosts: that
being initiated in the
Paschal Mysteries, they
may by the Operation
obtain us eternal Life.
Thro' our Lord Jesus
Christ thy Son: who with
thee, and the Holy
Ghost, lives and reigns
one God for ever and
ever. R. Amen.

V. The Lord be with
you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lift-
ed up to the Lord.

SUScipue, quæsumus
Domine, preces po-
puli tui, cum oblationi-
bus hostiarum: ut pas-
chalibus initiata mys-
teriis, ad æternitatis no-
bis medelam, te ope-
rante, proficiant. Per
Dominum nostrum Je-
sum Christum, &c. per
omnia sæcula sæculo-
rum. R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

V. Sursum corda.

R. Habemus ad Do-
minum.

V. Gra-

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V. Gratus agamus
Domino Deo nostro.

R. Dignum & ju-
stum est.

VERE dignum &
justum est, æquum
& salutare, Te quidem
Domine omni tempore,
sed in hac votissimum
nocte gloriosius prædi-
care: cum Pascha nos-
trum immolatus est
Christus. Ipse enim ve-
re est Agnus, qui abstu-
lit peccata mundi. Qui
mortem nostram mori-
endo destruxit, & vi-
tam resurgendo repara-
vit. Et ideo cum An-
gelis & Archangelis,
cum Thronis & Do-
minationibus, cumque
omni militia cœlestis
exercitus, hymnum
gloriæ tuæ canimus, si-
ne fine dicentes.

V. Let us give Thanks
to the Lord our God.

R. It is meet and just.

IT is truly meet and
just, right and profita-
ble to Salvation, to pub-
lish thy Praises, O Lord,
at all times, but chiefly
and more gloriously on
this Night, when *Christ*
our Paschal Lamb is sa-
crificed. For he is the
true Lamb, that has ta-
ken away the Sins of the
World. Who by dying
destroyed our Death, and
by rising again restored
our Life. And therefore
with the Angels and
Archangels, with the
Thrones and Domina-
tions, and with all the
Troops of the Celestial
Army we sing the Hymn
of thy Glory, incessantly
saying:

*Sanctus and the rest, as p. 53, to Communican-
tes, p. 55.*

Communicantes, &
noctem sacratissi-
mam celebrantes Re-
surrectionis Domini no-
stri *Jesu Christi* secun-

Communicating with
and celebrating the
most sacred Night of the
Resurrection of our Lord
Jesus Christ according to
the

428 *The MASS for HOLY-SATURDAY.*

the Flesh; and also honouring the Memory, in the first Place, of the glorious Ever - Virgin *Mary*, Mother of the same God and our Lord *Iesus Christ*, as p. 55.

WE therefore beseech thee, O Lord, graciously to accept this Offering of our Service, as also of the whole Family, which we offer to thee for these also, whom thou hast been pleased to regenerate of Water and the Holy Ghost, granting them the Remission of all their Sins; to grant us thy Peace in our Days, and by thy Command to preserve us from eternal Damnation, and number us amongst thy Elect. *Ihro' Christ* our Lord. Amen.

dum carnem: sed & memoriam venerantes in primis gloriosæ semper Virginis *Mariæ*, genitricis ejusdem Dei & Domini nostri *Iesu Christi*, as p. 55.

Hanc igitur oblationem servitutis nostræ sed & cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua & Spiritu Sancto, tribuens eris remissionem omnium peccatorum, quæsumus, Domine, ut placatus accipias; diesque nostras in tua pace disponas, atque ab æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per *Christum* Dominum nostrum. Amen.

Quam oblationem, and the rest as p. 56. until Agnus Dei, which is not said; but the Priest says the three Prayers before the Communion, and the rest to the Washing of his Fingers inclusive, as from p. 64, to 67, after which Vespers are sung by the Choir as follows:

Ant. Alleluia, Alleluia, Alleluia.

Ant. Alleluia, Alleluia, Alleluia.

PSALM

PSALM 116.

LAudate Dominum omnes Gentes : * **P**Raise the Lord, all ye Gentiles : Praise laudate eum omnes populi. him all ye People.

Quoniam confirmate est super nos misericordia ejus : * & veritas Domini manet in æternum. Because his Mercy is establish'd on us : and the Truth of the Lord, remains for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

Ant. Alleluia, Alleluia, Alleluia.

Ant. Alleluia, Alleluia, Alleluia.

Then the Priest at the Altar begins the following Anthem, which is continued by the Choir :

Vespere autem sabbati, quæ lucefcit in prima sabbati, venit Maria Magdalene, & altera Maria, videre sepulchrum Alleluia.

IN the Evening of the Sabbath, which dawns in the first Day of the Week, came *Mary Magdalen* and the other *Mary* to see the Sepulchre, Alleluia.

After this Antiphon, Magnificat is sung, as p. 228, with Gloria Patri in the End; and the Altar is fumed with Incense, as is used at Vespers. Then Vespere autem Sabbati is repeated, and the Priest at the Altar turns to the People saying :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy Spirit.

L

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Let us pray.

Oremus.

The PRAYER.

POUR on us, O Lord,
the Spirit of thy Cha-
rity, that those, whom
thou hast replenished with
the Paschal Sacraments,
may by thy Goodness live
in perfect Concord,
thro' our Lord.

Spiritum nobis, Do-
mine tuæ charita-
tis infunde, ut quos sa-
cramentis Paschalibus
satiasti, tua facias pie-
tate concordēs. Per
Dominum, &c. in uni-
tate ejusdem Spiritus
Sancti Deus.

Then he says:

V. The Lord be with
you.

R. And with thy Spi-
rit.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

And the Deacon turning to the People sings:

V. Depart, Mass is
done, *Alleluia, Alleluia.*

R. Thanks be to God,
Alleluia, Alleluia.

V. Ite, Missa est, *Al-
leluia, Alleluia.*

R. Deo gratias, *Al-
leluia, Alleluia.*

All the rest as before, p. 68.



100

100

100

100

100

100



James Saurer fecit Lond.

T H E

MASS for EASTER-DAY.

The Priest begins, as p. 19, and continues as 'tis noted Yesterday, p. 423, till he comes to

The Introit.

Resurrexi, & adhuc tecum sum *Alleluia*: posuisti super me manum tuam *Alleluia*: mirabilis facta est scientia tua, *Alleluia, Alleluia.*

Psal. Domine, probasti me, & cognovisti me: tu cognovisti passionem meam, & resurrectionem meam. *V.* Gloria Patri, & Filio, & Spiritui Sancto. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. Amen. Resurrexi, &c.

I Am risen, and yet am with thee, *Alleluia*: Thou hast put thy Right-hand upon me, *Alleluia*, Thy Knowledge is become marvellous, *Alleluia, Alleluia.*

Psal. Lord thou hast proved me, and hast known me: Thou hast known my sitting down, and my rising up. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the Beginning, is now, and ever shall be, World without End. Amen. I am risen, and the rest to the *Psal.*

Kyrie eleison, as before, p. 22.
Gloria in Excelsis Deo, as p. 208.

The

The PRAYER.

O God, who on this Day, by thy only begotten Son's Victory over Death, hast open'd for us the Passage to Eternity: grant that our Prayers which thy preventing Grace inspires, may by thy Help become effectual. Thro' the same Lord.

The Lesson out of the Epistle of St. Paul the Apostle to the Corinthians, 1 Cor. 5.

Brethren, purge out the old Leaven, that ye may be a new Paste, as ye are unleavened. For Christ our Passover is sacrificed. Let us therefore feast not with old Leaven, nor with the Leaven of Malice and Wickedness: but with the unleavened Bread of Sincerity and Truth.

The Gradual. This is the Day which our Lord has made: let us triumph and rejoice in it. *V.* Confess ye unto the Lord, for he is good: because

DEus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum devicta morte reserasti: vota nostra quæ præveniando aspiras, etiam adjuvando proseguere. Per eundem Dominum nostrum.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios, 1. Cor. 5.

FRatres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis Azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur: non in fermento veteri, neque in fermento malitiæ & nequitiae: sed in Azymis sinceritatis & veritatis.

Graduale. Hæc dies quam fecit Dominus: exultemus & lætemur in ea. *V.* Confitemini Domino, quoniam bonus: quoniam in sæculum

lum misericordia ejus. his Mercy continues for
ever.

Alleluia, Alleluia.

Alleluia, Alleluia.

V. Pascha nostrum immolatus est Christus. V. Christ our Passover
is sacrificed.

The Prose.

VICTIMÆ Paschali
Laudes
Immolent Christiani.

Agnus redemit Oves :

Christus innocens Patri

Reconciliavit peccato-
res

Mors & vita duello

Confluxere mirando :

Dux vitæ, mortuus,

Regnat vivus.

Dic nobis, *Maria*

Quid vidisti in via ?

Sepulchrum Christi vi-
ventis

Et gloriam vidi resur-
gentis ;

B R I N G all ye dear
bought Nations bring
Your richest Praises to
your King,

That spotless Lamb, who
more than due

Paid for his Sheep, and
those Sheep you ;

That innocent Son, who
wrought your Peace,

And made his Father's
Anger cease.

Life and Death together
fought :

Each to a strange Ex-
treme were brought :

Life died, but soon re-
viv'd again,

And even by Death self
was slain.

Say, happy *Magdalen*, O
say,

What didst thou see there
by the Way ?

I saw the Tomb of my
dear Lord :

I saw himself, and him
ador'd.

I saw

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I saw the Napkin and
the Sheet,

That bound his Head,
and wrapt his Feet;

I heard the Angels wit-
ness bear;

Jesus is risen, he's not
here.

Go tell his Followers
they shall see

Thine and their Hope in
Galilee.

They, Lord, with faith-
ful Heart and chearful
Voice;

We on thy glorious rising
Day rejoice.

O thou, whose conqu'ring
Pow'r o'ercame the
Grave,

By thy victorious Grace
us Sinners save. Amen.
Alleluia.

Angelicos Testes,

Sudarium & Vestes.

Surrexit Christus spes
mea.

Præcedet vos in *Gali-
laam*.

Scimus Christum sur-
rexisse

A mortuis vere.

Tu nobis Victor Rex
misere. Amen.
Alleluia.

The Prose is said every Day this Week, and no longer.

*A Continuation of the holy
Gospel according to St.
Mark, Chap. 16.*

*Sequentia Sancti Evan-
gelii secundum Mar-
cum, Cap. 16.*

AT that Time: *Mary
Magdalen, and Mary
the Mother of James
and Salome* bought Spices,
that they might come
and anoint *Jesus*. And
very early in the Morn-

IN illo tempore: *Ma-
ria Magdalene, &
Maria mater Jacobi
& Salome* emerunt
aromata, ut venientes
ungerent *Jesusum*. Et
valde mane una sab-
batorum,

batorum, veniunt ad Monumentum, orto jam sole. Et dicebant ad invicem : quis revolvat nobis lapidem ab ostio Monumenti : Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introentes in Monumentum viderunt juvenem sedentem in dextris, coopertum stola candida : & obstupuerunt. Quid dicit illis : Nolite expavescere : *Jesum* quaeritis *Nazarenum*, crucifixum : surrexit, non est hic. Ecce locus ubi posuerunt eum. Sed ite, dicite, discipulis ejus, & *Petro*, quia praecedat vos in *Galileam* : ibi eum videbitis, sicut dixit vobis.

ing the first Day of the Week they came to the Sepulchre, the Sun being now up. And they said to one another : Who shall roll back the Stone for us, from the Door of the Sepulchre ! And looking, they saw the Stone rolled back. For it was very great. And entering into the Sepulchre they saw a young Man sitting on the Right-hand, clad with a white Robe ; and they were amazed. Who said unto them : Be not afraid : ye seek *Jesus* of *Nazareth*, who was crucified : he is risen, he is not here. Behold the Place where they laid him. But go tell his Disciples and *Peter*, that he goeth before you into *Galilee* : there ye shall see him, as he told you.

Credo as before, p. 44.

Offertorium. Terra tremuit, & quievit, dum resurgeret in iudicio Deus, *Alleluia.*

The Offertory. The Earth trembled, and was still, whilst God arose in Judgment, *Alleluia.*

Suspice as before from p. 46, till he comes to

The

The Secret.

REceive, O Lord, we beseech thee, the Prayers of thy People, together with the Offerings of these Hosts: that being initiated in the Paschal Mysteries, they may by thy Operation obtain us eternal Life. Thro' our Lord.

Suscipe, quæsumus, Domine, preces populi tui, cum oblationibus hostiarum: ut Paschalibus initiata mysteriis, ad æternitatis nobis medelam te operante proficiant. Per Dominum.

The Preface.

For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy Spirit.

V. Lift up your Hearts.

R. We have them lifted up to the Lord.

V. Let us give Thanks to the Lord our God.

R. It is meet and just.

Per omnia sæcula sæculorum. *R.* Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum & justum est.

IT is truly meet and just, right and profitable to Salvation, to publish thy Praises, O Lord, at all times, but chiefly and more gloriously on this Day, when *Christ* our Paschal Lamb is sa-

VERE dignum & justus est, æquum & salutare, Te quidem, Domino, omni tempore sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est *Christus*.
Ipse

Ipse enim vere est Ag-
gus, qui abstulit pecca-
ta mundi. Qui mor-
tem nostram moriendo
destruxit, & vitam re-
furgendo reparavit. Et
ideo cum Angelis & Ar-
changelis, cum Thro-
nis & Dominationibus,
cumque omni militia
cœlestis exercitus, hym-
num gloriæ tuæ canim-
us, sine fine dicentes.

crificed. For he is the
true Lamb that has ta-
ken away the Sins of the
World. Who by dying
destroy'd our Death, and
by rising again restored
our Life. And therefore
with the Angels and
Archangels, with the
Thrones and Dominati-
ons, and with all the
Troops of the Celestial
Army, we sing the Hymn
of thy Glory, incessantly
saying.

Sanctus and the rest, as p. 53, to Communicantes,
P. 55.

COMMUNICANTES &
diem sacratissimam
celebrantis Resurrectio-
nis Domini nostri *Jesu*
Christi secundum car-
nem: sed & memoriam
venerantes in primis
gloriosæ semper Virgi-
ni *Mariæ*, genetricis
ejusdem Dei & Domini
nostri *Jesu Christi*, as
P. 55.

COMMUNICATING with
and celebrating the
most sacred Day of the
Resurrection of our Lord
Jesus Christ according to
the Flesh; and also ho-
nouring the Memory, in
the first Place, of the
glorious Ever - Virgin
Mary, Mother of the
same God and our Lord
Jesus Christ, as p. 55.

HANC igitur obla-
tionem servitutis
nostræ, sed & cunctæ
familix tuæ, quam
tibi offerimus pro his
quoque, quos regenera-

WE therefore beseech
thee, O Lord, gra-
ciously to accept this Of-
fering of our Service, as
also of thy whole Family,
which

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which we offer to thee for these also, whom thou hast been pleased to regenerate by Water and the Holy Ghost, granting them the Remission of all their Sins; to grant us thy Peace in our Days, and by thy Command to preserve us from eternal Damnation, and number us amongst thy Elect. Thro' *Christ* our Lord. Amen.

re dignatus es ex aqua & Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per *Christum* Dominum nostrum. Amen.

*And the rest, as p. 56, until
The Communion.*

Christ our Passover is sacrificed, *Alleluia*: therefore let us keep the Feast with the unleavened Bread of Sincerity and Truth, *Alleluia, Alleluia, Alleluia.*

PASCHA nostrum immolatus est *Christus*, *Alleluia*: itaque epulemur in Azymis sinceritatis & veritatis, *Alleluia, Alleluia, Alleluia.*

The Post-Communion.

POUR on us, O Lord, the Spirit of thy Charity: that those whom thou hast replenish'd with the Paschal Sacraments, may by thy Goodness live in perfect Concord. Tho' our Lord, &c. in the Unity

SPIRITUM nobis, Domine, tuæ Charitatis infunde: ut quos Sacramentis Paschalibus satiasti, tua facuas pietate concordēs. Per Dominum nostrum, &c. in unitate ejusdem Spiritus Sancti Deus.

V. Ite,

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V. Ite, Missa est, Alleluia, Alleluia.

R. Deo gratias, Alleluia, Alleluia

of the same Holy Ghost.

V. Depart, Mass is done, Alleluia, Alleluia.

V. Thanks be to God, Alleluia, Alleluia.

All the rest as before, p. 68.

The Vespers are in the Evening Office of the Church in Latin and English, p. 73. edit. 2. and in some Places at the End is sung on Easter-Day and the two Holy-Days :

Alleluia, Alleluia, Alleluia.

O Filii & Filiae,
Rex cœlestis, Rex Gloriæ,
Morte surrexit hodie Alleluia.
Alleluia, Alleluia, Alleluia.

*Et mane prima Sabbati
Ad Ostium Monumenti
Accesserunt Discipuli, Alleluia.*

*Et Maria Magdalene,
Et Jacobi & Salome,
Venerunt Corpus ungere, Alleluia.*

*In albis sedens Angelus,
Prædixit Mulieribus,
In Galilæa est Dominus, Alleluia.*

*Et Joannes Apostolus
Cucurrit Petro citius,
Monumento venit prius, Alleluia.*

*Discipulis astantibus,
In medio stetit Christus,
Dicens, Pax vobis omnibus, Alleluia.*

*Ut intellexit Dydimus
Quia surrexerat Jesus,
Remansit fere dubius, Alleluia.*

*Vide, Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incrudulus, Alleluia.*

Quando

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Quando *Thomas* vidit *Christum*,
Pedes, manus, latus suum,
Dixit, Tu es Deus meus, Alleluia.

Beati qui non viderunt,
Et firmitur crediderunt,
Vitam æternam habebunt, Alleluia.

In hoc festo sanctissimo,
Sit laus & jubilatio,
Benedicamus, Domino, Alleluia.

Ex quibus nos humillimas,
Devotas atque debitas,
Deo dicamus gratias, Alleluia.
Alleluia, Alleluia, Alleluia.

Antiph. Hæc dies, quam fecit Dominus exul-
temus & lætemur in ea, Alleluia.

Verse. Confitemini Domino, quoniam bonus:
quoniam in sæculum misericordia ejus.



EASTER-

EASTER-MONDAY.

The Introit.

THE Lord has brought you into a Land flowing with Milk and Honey, *Alleluia*: That the Law of our Lord may be forever in your Mouth, *Alleluia, Alleluia. Psalm.* Confess to our Lord, and call upon his Name: make his Works publick among the Gentiles. *V.* Glory be to the Father, &c. The Lord has brought, *and the rest to the Psalm.*

Introduxit vos Dominus in terram fluentem lac & mel, *Alleluia*: & ut Lex Domini semper sit in ore vestro, *Alleluia, Alleluia. Psalm.* Confitemini Domina, & invocate nomen ejus: annuntiate inter Gentes opera, ejus. *V.* Gloria Patri, &c. Introduxit,

The P R A Y E R.

O God, who by the Mystery of the Paschal Solemnity hast given to the World a sovereign Remedy against all Evils: we beseech thee pour forth on thy People thy Celestial Grace; that they may both obtain perfect Liberty, and advance daily in the Way of everlasting Life. Thro' our Lord.

DEUS qui Solemnitate Paschali mundo remedia contulisti: populum tuum, quaesumus, caelesti dono prosequere; ut & perfectam libertatem consequi mereatur, & ad vitam proficiat sempiternam. Per Dominum nostrum.

Letis

U

Leetio Actuum Apostolorum, Cap. 10.

IN diebus illis: Stans *Petrus* in medio plebis, dixit, Viri fratres vos scitis, quod factum est verbum per universam *Judæam*, incipiens enim à *Galilæa* post baptismum quod prædicavit *Joannes*, *Jesum* à *Nazareth*, quomodo unxit eum Deus Spiritu Sancto & virtute, qui pertransit benefaciendo, & sanando omnes oppressos à diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione *Judæorum* & *Jerusalem*, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, & dedit eum manifestum fieri, non omni populo, sed testibus præordinatis à Deo: Nobis qui manducavimus & bibimus cum illo. postquam resurrexit à mortuis. Et præcepit nobis prædicare populo, & testificari quia ipse est, qui

The Lesson out of the Acts of the Apostles, Chap. 10.

IN those Days: *Peter* standing in the Midst of the People, said, Ye know the Word which was published over all *Judea*: For it begins at *Galilee*, after the Baptism which *John* preached, *Jesus of Nazareth*: How God anointed him with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed by the Devil, for God was with him. And we are Witnesses of all the Things which he did in the Land of the *Jews* and *Jerusalem*, whom they slew and hang'd on a Tree. Him God raised up the third Day, and would have him to be made known, Not to all the People, but to Witnesses pre-ordained by God: Even to us, who did eat and drink with him, after he arose from the Dead. And he commanded us to preach to the People, and to testify, that it is he who

who was appointed by God to be the Judge of the Quick and the Dead. All the Prophets bear him witness, that all those, who believe in him, shall thro' his Name receive the Forgiveness of Sins.

The Gradual. This is the Day which our Lord has made: Let us triumph and rejoice in it. *V.* Let *Israel* now say for that he is good; for his Mercy continues for ever, *Alleluia, Alleluia.* *V.* The Angel of our Lord came down from Heaven, and coming to the Monument rolled back the Stone, and sat upon it.

constitutus est à Deo Judex vivorum & mortuorum. Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes qui credunt in eum.

Graduale. Hæc dies quam fecit Dominus: exultemus, & lætemur in ea. *V.* Dicat nunc *Israel*, quoniam bonus; quoniam in sæculum mitericordia ejus *Alleluia, Alleluia.* *V.* Angelus Domini descendit de Cœlo, & accedens revolvit lapidem, & sedebat super eum.

Victimæ Paschali, *as before, p. 433.*

A Continuation of the holy Gospel according to St. Luke, Chap. 24.

AT that Time: Two of the Disciples of *Jesus* went the same Day to a Town call'd *Emmaus*, sixty Furlongs from *Jerusalem*. And they talked together of all these Things which had happened. And it came to

Sequentia sancti Evangelii secundum Lucam, Cap. 24.

IN illo tempore: Duo ex discipulis *Jesus* ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ad *Jerusalem*, nomine *Emmaus*. Et ipsi loquebantur ad invicem de his omnibus quæ acciderant.

ciderant. Et factum est, dum fabularentur, & secum quærent, & ipse *Iesus* appropinquans ibat cum illis: oculi autem eorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, & estis tristes? Et respondens unus, cui nomen erat *Cleophas*, dixit ei: Tu solos peregrinus es in *Jerusalem*, & non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt de *Iesu Nazareno*, qui fuit vir propheta, potens in opere & sermone coram Deo & omni populo. Et quomodo eum tradiderunt summi sacerdotes & principes nostri in damnationem mortis, & crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus *Israel*: & nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed & mulieres quædam

pass, that while they talked and reasoned with themselves, *Iesus* himself drew near, and went with them. But their Eyes were held that they might not know him. And he said unto them, What Discourses are these ye hold one with another, as ye walk and are sad? And one of them, whose Name was *Cleophas*, answered and said unto him: Art thou only a Stranger in *Jerusalem*, and hast not known the Things which are come to pass in these Days? To whom he said: What Things? They answered concerning *Iesus* of *Nazareth*, who was a Prophet mighty in Deed and Word, before God and all the People. And how the High Priest and our Rulers deliver'd him to be condemn'd to Death, and crucified him. And we hoped that it was he who should have redeemed *Israel*: and now after all, this is the third Day since these Things were done. And even some of

our

our Women, who had been before Day-light at the Sepulchre, terrified us: for when they found not the Body, they came saying, that they had seen a Vision of Angels, who say that he is alive. And some of our own Men went to the Sepulchre, and found it even so as the Women had said, but him they found not. And he said to them: O foolish, and slow of Heart, to believe all that the Prophets have spoken! Ought not *Christ* to have suffered these Things, and so to enter into his Glory? And beginning from *Moses* and all the Prophets, he expounded to them in all the Scriptures, the Things concerning him. And they drew nigh to the Town whither they went. And he made as if he was to go farther. But they compelled him, saying: Stay with us, for it is towards Night, and the Day is far spent. And he went in with them. And it came to

ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, & non invento corpore ejus, venerunt dicentes, se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, & ita invenerunt sicut mulieres dixerunt, ipsum veco non invenerunt. Et ipse dixit ad eos: O stulti, & tordi corde ad credendum in omnibus quæ locuti sunt prophetae! Nonne hæc oportuit pati *Christum*, & ita intrare in gloriam suam? Et encipiens à *Moyse*, & omnibus prophetis interpretabatur illis in omnibus scripturis, quæ de ipso erant. Et appropinquerunt castello, quo ibant: & ipse se finxit longius ire. Et coegerunt illum dicentes: Mane nobiscum, quoniam advesperascit, & inclinata est jam dies. Et intravit cum illis. Et factum est, dum re-

Cumberet cum illis accepit panem, & benedixit, ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & cognoverunt eum: & ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via, & apiriret nobis scripturas? Et surgentes eadem hora, regressi sunt in *Jerusalem*: & invenerunt congregatos undecim, & eos qui cum ipsis erant, dicentes: Quia surrexit Dominus vere, & apparuit *Simoni*. Et ipsi narrabant quæ gesta erant in via: & quomodo cognoverunt eum in fractione panis.

pass, that, as he sat at Table with them, he took Bread, and blessed it, and break it, and gave it to them. And their Eyes were opened, and they knew him: and he vanished out of their Sight. And they said one to the other: Was not our Heart burning in us, whilst he talked to us in the Way, and opened to us the Scriptures? And they rose up the same Hour, and returned to *Jerusalem*: And they found the Eleven gather'd together, and them that were with them, saying: The Lord is risen indeed, and has appeared to *Simon*. And they related the Things which were done in the Way: and how they knew him in the breaking of Bread.

Credo, as before, p. 44.

Offertorium. Angelus Domini descendit de cælo, & dixit mulieribus: Quem quæritis, surrexit sicut dixit, *Alleluia*.

The Offertory. The Angel of our Lord came down from Heaven, and said unto the Women: Whom seek ye, he is risen as he said, *Alleluia*.

Suscipe,

Suscipe, Sancte Pater, p. 46.

The Secret.

REceive, O Lord, we beseech thee, the Prayers of thy People, together with the Offerings of these Hosts: that being initiated in the Paschal Mysteries, they may by thy Operation obtain us eternal Life. Thro' our Lord.

Suscipe, quæsumus, Domine, preces populi tui, cum oblationibus Hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum *Jesum Christum.*

The Preface and Canons as Yesterday, p. 436.

The Communion. Our Lord is risen, and has appear'd to Peter, *Alleluia.*

Communio. Surrexit Dominus & apparuit Petro, *Alleluia.*

The Post Communion.

POUR on us, O Lord, the Spirit of thy Charity: that these, whom thou hast replenished with the Paschal Sacraments, may by thy Goodness live in perfect Concord. Thro' our Lord, &c. in the Unity of the same Holy Ghost.

Spiritum nobis, Domine, tuæ charitatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Dominum nostrum, &c. in unitate ejusdem Spiritus Sancti Deus.

EASTER - TUESDAY.

The Intrait.

AQUA sapientiæ potavit eos, *Alleluia* : firmabitur in illis, & non flectetur, *Alleluia* : & exaltabit eos in æternum, *Alleluia, Alleluia.* *Pfalm.* Confitemini Domino, & invoke nomen ejus : annuntiate inter Gentes opera ejus : *V. Gloria Patri, &c.* *Aqua sapientiæ.*

GOD has given them Water of Wisdom to drink, *Alleluia* : he will be established in them, and will not be removed, *Alleluia* : and he will raise them up for ever, *Alleluia, Alleluia.* *Pf.* Confess to our Lord, and call upon his Name : make his Works publick among the Gentiles. *V. Glory be to the Father, &c.* God has given, *and the rest to the Psalm.*

The P R A Y E R.

DEUS, qui Ecclesiam tuam novo semper foetu multiplicas : concede famulis tuis, ut sacramentum vivendo teneant, quod fide perceperunt. Per Dominum nostrum.

Leſſio Actuum Apostolorum, Cap. 13.

IN diebus illis : Surgens Paulus, and manu silentium indicens, ait : Viri frates, filii

O God, who by a new Increase dost always enlarge thy Church : grant to thy Servants, that they may retain that Sacrament during Life, which they have received by Faith. Thro' our Lord.

The Lesson out of the Acts of the Apostles, Chap. 13.

IN those Days : Paul stood up, and making a Sign with his Hand, that they should be silent,

lent, said: Men and Brethren, Children of the Race of *Abraham*, and such among you as fear God, unto you is this Word of Salvation sent. For those who dwelt in *Jerusalem*, and their Rulers, not knowing *Jesus*, nor the Voices of the Prophets, which are read every Sabbath, have fulfill'd them in judging him. And having found no Cause of Death in him, they desired *Pilate* that he should be slain. And when they had fulfill'd all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. But God raised him from the Dead on the third Day. And he was seen for many Days, by those who came up with him from *Galilee* to *Jerusalem*: and are unto this present Time his Witnesses to the People. And we preach unto you that Promise which was made to our Fathers. For God has fulfill'd the same to our Children in raising up *Jesus Christ* our Lord.

generis *Abraham*, & qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant in *Jerusalem*, & principes ejus, ignorantes *Jesum*, & voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt: & nullam causam mortis invenientes in eo, petierunt à *Pilato*, ut interficerent eum. Cumque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus autem suscitavit eum à mortuis tertia die: Qui visus est per dies multos, his qui ascenderant simul cum eo de *Galilæa* in *Jerusalem*: qui usque nunc sunt testes ejus ad plebem. Et vos nobis annuntiamus eam, quæ ad patres nostros repromissio facta est, quoniam hanc Deus adimplevit filius nostris, resuscitans *Jesum Christum* Dominum nostrum.

Graduale,

Graduale. Hæc dies quam fecit Dominus : exultemus & lætemur in ea. *V.* Dicant nunc qui redempti sunt à Domino : quos redemit de manu inimici, & de regionibus congregavit eos, *Alleluia, Alleluia.*

V. Surrexit Dominus de sepulchro, qui pro nobis pependit in ligno.

The Gradual. This is the Day which our Lord has made : Let us triumph and rejoice in it. *V.* Let the redeem'd of the Lord say now : whom he hath redeem'd from the Hand of the Enemy, and gather'd out of the Lands, *Alleluia, Alleluia.*

V. Our Lord is risen from the Sepulchre, who for us hung upon the Wood of the Cross.

Victimæ Paschali, p. 433.

Sequentia sancti Evangelii secundum Lucam, Cap. 24.

IN illo tempore : Stetit *Iesus* in medio Discipulorum suorum, & dixit eis : Pax vobis : Ego sum, nolite timere. Conturbati vero & conteriti, existimabant se spiritum videre. Et dixit eis : Quid turbati estis, & cogitationes ascendunt in corda vestra ? Videte manus meas & pedes meos, quia ego ipse sum : Palpate & videte : quia Spiritus carnem & ossa non habet, sicut me

A Continuation of the holy Gospel according to St. Luke, Chap. 24.

AT that Time : *Iesus* stood in the Midst of his Disciples, and said to them : Peace be unto you : it is I, fear not. But they were troubled and affrighted, and thought they had seen a Spirit. And he said unto them : Why are ye troubled, and why do Thoughts arise in your Hearts ? Behold my Hands and my Feet, for that it is I myself : Feel and see : for a Spirit hath not Flesh and Bones, as ye see me have.

And

And when he had spoke thus, he shewed them his Hands and Feet. But seeing they did not as yet believe, being transported with Joy, he said: Have ye here any Thing to eat? And they set before him a Piece of broiled Fish, and an Honeycomb. And when he had eaten before them, he took the Remainder, and gave it to them. And he said to them: These are the Words which I spoke unto you, while I was yet with you, that all Things must be fulfilled, which are written in the Law of *Moses*, and in the Prophets, and the Psalms concerning me. Then he opened their Understanding, that they might understand the Scriptures. And he said unto them: Thus it is written, and thus it behoved *Christ* to suffer and to rise again from the Dead the third Day: and that Penance, and Remission of Sins, should be preached in his Name unto all Nations.

videtis habere. Et cum hoc dixisset, ostendit eis manus & pedes. Adhuc autem illis non credentibus, & mirantibus præ gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis assi, & favum mellis. Et cum manducasset coram eis, sumens reliquias dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum: quoniam necesse est impleri omnia quæ scripta sunt in lege *Moyse*, & prophetis, & psalmis de me. Tunc aperuit illis sensum, ut intelligerent scripturas. Et dixit eis: Quoniam sic scriptum est, & sic oportebat *Christum* pati, & resurgere à mortuis tertia die: & prædicari in nomine ejus pœnitentiam, & remissionem peccatorum in omnes Gentes.



Credo

Credo as before, p. 44.

Offertarium. Intonuit de cœlo Dominus, & Altissimus dedit vocem suam: & apparuerunt fontes aquarum, *Alleluia.*

The Offertory. The Lord thundered from the Heavens, and the Highest sent down his Voice: and Fountains of Waters appeared, *Alleluia.*

Suscipe, Sancte Pater, p. 46.

The Secret.

Suscipe, Domine, fidelium preces, cum oblationibus hostiarum: ut per hæc pia devotionis officia ad cœlestem gloriam transeamus. Per Dominum.

Recieve, O Lord, we beseech thee, the Prayers of the Faithful, with these Oblations: that by these Offices of Piety, we may obtain eternal Glory. Thro' our Lord.

The Preface and Canon, as p. 436.

Communio. Si consurrexistis cum Christo, quæ sursum sunt quaerite, ubi Christus est in dextera Dei sedens, *Alleluia.* Quæ sursum sunt sapite, *Alleluia.*

The Communion. If ye be risen with Christ, seek those Things which are above, where Christ sitteth at the Right-hand of God, *Alleluia.* Relish those Things which are above, *Alleluia.*

The Post-Communion.

Consede, quæsumus, omnipotens Deus, ut Paschalis perceptio sacramenti continua in nostris mentibus perseveret. Per Dominum.

GRANT, we beseech thee, O Almighty God, that the Virtue of this Paschal-Sacrament, which we have received, may always remain in our Minds. Thro' our Lord.

F I N I S.

